

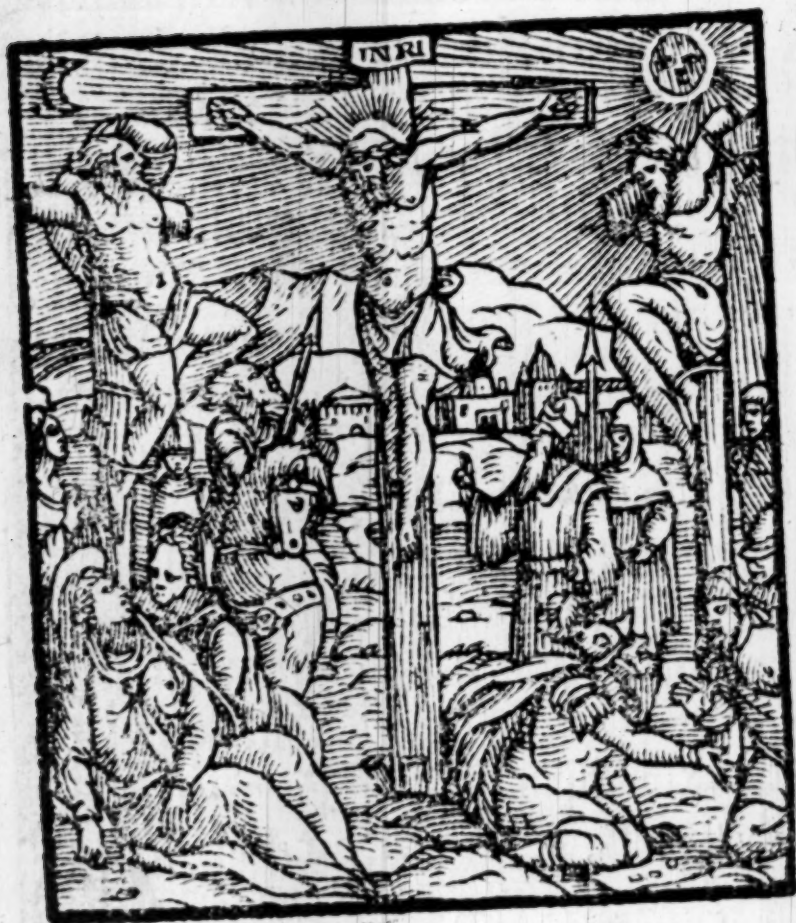
The godly garden of  
 GETHSEMANI, furnished with  
 holosome fruites of Meditation  
 and prayer, vpon the blessed  
 passion of Chzist our  
 Redéemer.



CANT. I.

*Fasciculus Myrrhæ dilectus meus mihi  
 inter ubera mea commorabitur.*

A nosegay of myrrh is my true loue to me:  
 Betwene my brestes his dwelling shal be.





## ¶ To the Reader.

**B**y chaunce hap-  
peninge vppon  
this litle Trea-  
tise written in  
the Italian by  
a deuoute per-  
son, as it appeareth, and one  
specially professed by rules of  
Christian life, to the glorious  
name of Iesu: for my small vn-  
derstanding in that tongue, and  
further exercise therein, I put  
on it an English habite of suche  
course weauing as skil serued  
me. And finding therein suche  
sweetenes as is alwayes proper  
to so good matter, I thought good  
A. y. to

To the reader.

to bestowe my simple trauayle  
though with moze charges, in  
presenting onely the same to a  
speciall good friend or two: as a  
winter flowre to weare in their  
bosome, or red Rose nowe at  
Christmas, by my tenure or ser-  
uice due: whiche they might at  
their pleasure ioyne with other  
posies of their accustomed de-  
uotions. If thou, good Reader,  
chaunce vpon any one booke tho-  
rough the liberalitie of the prin-  
ter, or otherwise by moze num-  
ber printed then I purposed, I  
haue therefore to desire thee to  
accept it with good will, as I  
know they do to whom of pur-  
pose

## To the reader.

pose I bowed my trauels, & also that thou wilt excuse and beare with all the faultes committed by the Printer or me for this time, which are not so great to frustrate thee or me of the fruite of thy exercise or expectation herein, which is encrease of pietie and deuotion. Of which thou mayst assure thy self to reape as much fruit to thy comfort as is possible of so litle a treatise.

I haue called it by the name of the garden of Gethsemani, alluding in my fansie to the Garden where Chziste prayed and shed both water and blood for mankinde : which name for neede

A.ij.

may

To the reader.

may put thee sometime in mind  
oftner to resorte to this garden  
of exercise, and to haue Christes  
wordes to his Disciples there  
alwayes sounding in thy eares  
& slumbring minde: Can ye not  
watch with me a litle while? &c.  
Also our heauely Salomon and  
Saviour Christe inuiteth his  
Spouse y<sup>e</sup> Church in these words:  
Come into my garden my sister  
and wife: And she our mother  
founde no flowre oz fruite in  
this paradise of god more to hir  
liking, than this tree of life, the  
blessed crosse of Christ: as may  
wel appeare by hir own words:  
A nosegay of myrrhe is my true  
loue

## To the reader.

loue to me, and within my brest  
his habitation shal be. Meaning  
by the myrre, whiche for the  
bitternesse thereof was geuen  
Christ to drinke in his extreme  
thirst, and which for the swete  
smell agayne, serued amongst  
other thinges to annoynt his  
body in the sepulchre: That she  
reioyced in nothing moze then  
to gather hir selfe a posie of the  
bitter paynes and sorowes that  
Christe suffered for hir and hir  
faythfull childzen. Then accor-  
ding to hir example, as childzen  
rightly nurtured in hir lappe,  
let vs not thinke it tedious to  
followe hir course and steppes,

A.iiij.


and

To the reader.

and say with her : In the sweete  
sent of thy oyntmentes (Graci-  
ous Lord) I do runne after thee.  
And let vs holde alwaies in our  
brest, and keepe in memoꝝy by  
continuell meditation, all the  
griuous toꝛmentes and trou-  
bles which our sauiour suffered  
foꝛ the redemption of y<sup>e</sup> woꝛlde,  
that therby we may learne and  
knowe the length & the bꝛeadth,  
the height & depth of that moſte  
healthfull treē and Crosse of  
Chꝛiſt, which of his great mer-  
cy I beſeeche him graunt  
both thee & me good  
Reader.



Of the fruite of suche deuout meditation, and of the maner and order of this litle Treatise.

mongst all exercises of deuotion that a Christian man can haue, one of the most fruitefull and most acceptable to God is, to be often and deuoutely occupied, in calling to remembrance and well to consider in minde (which otherwise we terme to meditate) the passion of Christ our redeemer. The which all the Doctours that write thereof affirme,

## The fruite

firme, and also reason and experience do playnely declare the same. For by such holy meditation the soule is inflamed in the loue of Christ, considering how tenderly he loued it, how much he suffered to saue and beautifie it : and moreover it feareth and is ashamed of his sinfulness, knowing & seeing how grievously it was punished in the sonne of God, who as the Prophet Esay saith, was stricken of the father for the sinnes of his people. Yea the soule thereby receiueth in hir selfe and increaseth newe and freshe desires to amende the life : seeing the liuely and mar-  
ueilous

of meditation.

neilous examples which particularly do shine in the holy passion of Christ. And likewise it is thereby stizzed and pricked forward to geue thanks & prayse for his infinite goodnesse and mercy, that it hath pleased him with so tender loue to be made a sacrifice, and to suffer so bitter death, that he might geue vs miserable and wretched wretches, life and saluation. And thus finally the soule may seeme in some parte to pay the great debt it is bounde in, feeling in it selfe the great benefite it hath receiued, when it calleth to remembraunce and bethinketh  
partis

## The fruite

particularly the manyfolde sorowes, iniuries, and tozmentes which the sauitour of the worlde suffered in his death and passion: and doth know that this seruice is most acceptable to him, and also is soꝛy foꝛ them who do not the like, but forget the great kindnes of their Redēmer.

So then, foꝛ this and many oꝛther fruits gathered of this blessed meditation, certayne Doctors affirme that those gayne moze, which euery day do meditate with deuotion, some little part of y<sup>e</sup> passion of Christ, than if they should exercise manye prayers, fastings, disciplines and chaste:

of meditation.

chasteninges of the body otherwise. And therefore albeit many haue copiously at large written hereof, yet notwithstanding for the better commoditie and helpe of them that haue not such booke, & specially for suche our Christian brothers and sisters sakes, that haue a desire to exercise them selues in the meditation of the passion of our Lorde, we are moued to finde out some meanes howe they maye with more facilitie and taste godlyly occupie them selues therein. Whiche I doubt not, my good brother, but thou shalte well proue, if thou be willing with  
atten-

## The fruite

attention diligently to marke  
what shall in this little Treas-  
tise be layde befoze thee, where-  
in thou shalt finde great swete-  
nesse in applying thy selfe to so  
heauenly an exercise, both ne-  
cessary and highly commended.  
For here thou shalt see in fi-  
gures set forth the Images of  
those mysteries thou hast to call  
to thy remembrance and mind:  
in beholding wherof thou maist  
be holpen to be more settled and  
stayed in memorie and minde  
of that imagination which is so  
imprinted within thee. Herein  
also are declared the poyntes to  
discourse on, and so to proceede  
with



## of meditation.

With more deuotion in thy meditation. And if thou knowe not howe of thy selfe to make these or the like talkes or speeches with God, then I say, this may teache thee the order and maner howe, because herein is shewed thee howe to geue thanks to thy Redæmer for that which thou shalt meditate or call to minde: he hath suffred for thee: and also what thou oughtest to praye for, confozmable to that poynt and parte of the passion thou hast to meditate vpon. Which doing (by Gods grace) with as great deuotion as thou canst, thou mayst then well hope thou shalt

The fruite  
Thalt not at any time be occupi-  
ed therein without fruite: the  
which shal be so much the moze,  
as thou shalt moze earnestlye  
perseuer in so godly an exercise.

¶ Diuers profitable wayes how  
to meditate vpon the blessed  
passion of Christ our  
Redeemer.

It is declared in the booke of  
the Prophet Daniell, that  
there was shewed in a vision to  
Nabuchodonosor, a tree planted  
in the middle of the earth, which  
tree was very hye, garnished  
with goodly leaues and abun-  
dant

of meditation.

dance of fruite. By this tree is figured Christ crucified in the midst of the earth, under the shadow of which tree whosoever is willing to rest him selfe, and recorde within his minde the most holy passion, he shall finde fruite both swete and copious, and that so much the more, as his understanding shall serue him in more diuers sort to meditate on the same. And therfore ye must note that ther be diuers wayes to meditate vpon the holy passion, & out of eche of them there may be gathered new varieties of fruites: for that you shall finde one fruite and taste

B. j.

when

## The fruite

When you do in your meditatio<sup>n</sup>  
take sorrow & compassion with<sup>e</sup>  
in your selfe for the great tor-  
ments & iniuries which Christ  
suffered: and an other kinde of  
fruite when thou shalt meditate  
thereon in minde to followe the  
great vertue that is taught the<sup>e</sup>  
therein, and so in diuers other  
sortes, as your meditation may  
runne for diuers other endes  
and purposes. And although the  
deuotion of euery man may de-  
uise different wayes of exercise  
in this meditation: yet neuer-  
thelesse I thought good in this  
litle treatise to set forth cer-  
tayne sortes, which I hope shall  
not

of meditation.

not a little further and helpe  
such as be willing to serue their  
turne therewith.

The first maner oꝝ soꝝt which  
is generall, and here set foꝝth  
befoꝝe the rest we intende to  
speake of, may be called histoꝝ-  
ricall oꝝ literall: whiche consi-  
steth in knowing wel the letter  
and histoꝝie of that mysterie  
which thou purposett to haue in  
minde and contemplation: the  
which thou must as freshly re-  
member and consider of, as it  
were pꝛesently set befoꝝe thine  
eyes.

The second maner of this me-  
ditation is, by way of compas-

B.ij.

sion:

## The fruite

sion : that is to say, for that intent that thou wouldest haue compassion, and as it were lament and be soze for the grievous tormentes, reproches and sorowes which thou concevest in thy minde that Christe hath suffred for thee: considering wel the quantitie and qualitie thereof, with other circumstances which do encrease the sorowes and passion, and therefore the more styzze thy heart to pitie and compassion.

The third maner is, to meditate by way of compunction or contrition, which is to that end that thou mayst be pricked with remorse



of meditation.

remorse of conscience and sorrow  
for thy sinnes, which are with  
such rigour and crueltie puni-  
shed in thy redeemer, so that he  
was offered by as a ransom  
and price for them, so to make  
satisfaction before the iustice of  
his eternall Father. And this  
shall cause thee to hate them the  
more, and to keepe thy selfe the  
more warely hereafter from com-  
mitting the like offences a-  
gayne, when thou shalt consider  
how muche they offended God,  
that he would punish the same  
with so great seueritie.

The fourth maner and sort of  
meditation is, by way of imita-  
tion,

B. iij.

The fruite  
tion or following, that is, to the  
ende to followe the marueilous  
vertue and rare examples that  
Christe our redeemer sheweth  
and setteth forth in his passion,  
as well in the wordes which he  
spake, as in the workes which  
he did, and in the maner of his  
suffering. All which to consider  
is a certayne liuely example  
and paterne of perfection, for  
thee to vse as a glasse to beholde  
what vertue wanteth in thee,  
and so to vse thy selfe that thou  
mayest obtayne it.

The fifth maner and sorte of  
meditation is by way of thanks  
giuing, that is, in rendring of  
thankes

of meditation.

thankes and prayles to God for his bountifull goodnesse, calling to remembzaunce the innumerable giftes and great benefites which are giuen thee by meanes of this holy passion: the whiche are so great that no vnderstanding of man is able to compzise them. Yet notwithstanding, those whiche by this discourse thou art able to vnderstande, may suffice to stirre thee to giue thankes and prayse to thy Lord God, which hath done so muche for thee.

The first maner is by way of admiration: for hauing well considered in thy minde the vn-

B.iiij.

spea

## The fruite

speakeable charitie and loue of  
Christe, in that he hath offered  
him selfe to suffer so bitter and  
shamefull death: and likewise  
the infinite wisdom and iu-  
stice of God, declared in the bit-  
ter passion of his deare sonne:  
thou shalt become as a man ra-  
uished out of him selfe, boeing  
amased of so high and wonder-  
full things.

The seuenth maner is, by way  
of ioye and hope: For if thou  
consider that all which Christe  
hath suffered, and that death  
which he hath sustayned, was  
onely for thy remedie and be-  
houe, and that by such meanes  
he

of meditation.

he would make satisfaction for thy sinnes, and leaue to thee the treasures of his redemption and mercies, if thou be willing to helpe thy selfe therewith: Calling I say, these and the like thinges to thy remembraunce, they may cause thee to reioyce and be glad in hope that by this helpe thou mayst agayne recouer that infinite treasure which thou haddest lost, and he by this meanes hath purchased for thee.

The eight and last maner of meditation vpon this blessed passion, is, by way of loue. For because the principal fruite which thou mayst seeme to gather of  
that

7  
The fruite  
that thou hast meditate vpon, is  
a certayne excéeing tender loue  
of our Lorde him selfe, which so  
bouchsafed to suffer and dye for  
thee.

And nowe that thou mayst in  
all these maners and wayes of  
meditation knowe the better  
how to procede, these instructi-  
ons and declarations following  
may serue thy turne.

Declarations of the sayde sortes  
and maners of meditations vp-  
pon the blessed passion, and  
first concerning the first  
kind, called histori-  
call or litterall.

The



of meditation.

**T**he first manner howe to be occupied in meditation vpon the most blessed passion of our redēmer, we haue sayde it may be termed hystoricall or literall, because in it we p̄suppose chiefly that the hystory of things whiche happened and came to passe, are therein contayned. vpon the which foundation all the other sortes of meditation are grounded, which we haue before specified. And therefore it is necessarie that this kinde and sort go before the other: besides that, this remembraunce what things Christ suffered, is of it selfe laudable inough, and  
come

The fruite  
commended in the holy Scrip-  
ture : as it appeareth in that  
which the Prophet Ieremie in  
person of our Lorde sayde : Re-  
member thou my pouertie , my  
wozmwood and gall. And in an  
other place our Lorde him selfe  
doth likewise lament vs that  
we haue likewise forgottē him,  
and that which he hath done and  
suffered for vs. That we maye  
therefoze the better exercise our  
selfe in this kind of meditation,  
it behoueth often to reade the  
hystorie of the passion as the  
foure Euangelistes do set forth  
the same, and is to be founde in  
certayne godly bookes, or els to be

of meditation.

be learned at sermons, or by o-  
ther spiritual talke, so that thou  
must trauell to haue the same  
well fixed and rooted in thy me-  
mozie, imagining and thinking  
alwayes vpon it, chewing it in  
thy minde, vntill thou finde thy  
selfe so ready and prompt in it,  
that if thou were apposed in any  
part of the hystorie of the passiō,  
thou mightest be able to answer  
to it, & declare it perfectly. And  
to this it shal helpe thee often to  
exercise thy selfe in meditation  
of Chzistes passion. Also to this  
maner it doth apperteine to cal  
to thy remembraunce according  
to that which thou hast read or  
learned

## The fruite

learned by booke or preaching, that whatsoeuer thou seest in thy contemplation thy saviour to haue suffered, they were before figured and foreshewen by many holy Prophets. And so thou shalt knowe and well perceiue that the truth of that thou goest about to meditate, doth answere to the olde figures and auncient prophecies: the which shall minister gret cause of consolation, and more confirme thee in faith, and also chase and driue away all other fancies whiche distract the minde, and make thee same more attentiu and bent to the matter in meditation.

And

of meditation.

And so this shall be as a beginning to passe further to the other considerations.

¶ A declaration of the seconde manner of meditation, which is by way of compassion.

The seconde maner of meditation vpon the blessed passion, which is by way of compassion, is moze acceptable to our Lord, and that is to endeavour to trauevell in sorrow and grieve with him. And it is also no lesse profitable for vs, for that, as Saint Paule sayth, if we will suffer with Christ, we shal also reigne toge-

The fruite  
together with Christ. In this  
kinde the matter of meditation  
is so plentiful and copious, that  
it shuld be long to write or me-  
ditate the same at large: and  
therfore it shall suffice to consi-  
der therein two poyntes, to the  
which the other may be reduced  
that are vsed for that purpose to  
be considered of. The first is, to  
consider the person that suffer-  
eth. The seconde, to consider  
the thing which he suffereth: the  
which two poyntes well consi-  
dered of, may suffice to moue a  
ny hard hart to compassion. For  
what hart will not mollifie or  
melt to consider, first the quali-  
ties



of meditation.

ties which do concur in the  
person that would suffer being  
very God & man? And touching  
his diuine nature, no man is  
able to declare or comprehend  
neither his generation, nor his  
dignitie, nor his maiestie, nor  
his highnesse, nor his eternitie,  
nor yet the fulnes of his perfec-  
tions. And touching his huma-  
nitie, he is most noble of blood  
royal, the sonne of y most cleare  
Virgin mother, formed by the  
operation of the holy Ghost, the  
most beautifull body that euer  
was seene amongst men, y most  
gracious, swete, humble, meeke,  
louing, with all other excellen-

C. J.

cies

## The fruite

ries moze then can be thought. And touching the soule, in him is the fulnesse of grace, of charitie, of holynes, of all other noble vertues and heauenly gistes, in moze high degreë then euer was communicate to any creature. And this such and so mightie a Lord did suffer, bæing most innocent without any faulte or sinne, moze grieuous payns and terrible tozmentes then mans tongue or Angels can expresse.

Nowe let this be the seconde poynt, that is to say, the things which he hath suffred: and therof thou hast to remember in thy meditation, howe he suffered in  
his

of meditation.

his body from the crowne of his head to the sole of his foote, front top to toe, yea, and in al his senses and feelings, and so running in throught discourse of them, thou shalt finde that there remained in him no one part noz sence, oz feeling, in the which he did not suffer so many sortes of tormentes as can not be thought, yea and that in fleshe most tender, delicate, and quicke to feele for the perfection of his complexion. Consider herewithall that he dyed in the flowre of his age, when to liue was most sweete, and death the cause of more sorowe.

C.ij.

Rea

## The fruite

Remember also y<sup>e</sup> blasphemies they gaue him, the iniuries, the reproches, the scoznings & mockings they deuised against him, sometimes clothing him in one fashion of garment, & sometimes in an other, with so many kinds of mockinges: and finallye in spoyling and stripping him bare and crucifying him naked before suche a multitude of people that it can not be declared, and it passeth mans wit to expresse howe great the spite and shame was they wrought against him. An infinite heape of sorowes and reproches so great, that there can not be found the wit

of meditation.

oꝛ vnderstanding to thinke, noꝛ  
yet tong finde words to expresse  
and vtter them: yea oꝛ howe  
much soeuer they were able to  
thinke oꝛ vtter, yet should it be  
the least part of all that he suffe-  
red. ¶ my Redēmer how well  
woꝛthy maye those woꝛdes be  
spoken of thee by the Prophet  
Jeremie: ¶ all ye that passe by  
the way consider and see, if there  
were euer any sorrow like vnto  
mine. And so truly it is, ¶ our  
Lorde, that like as there was  
neuer loue to be compared to  
thine: so also verily there was  
neuer sorrowe like noꝛ equall  
vnto thine, neither in quantitie.

C.iiij.

noꝛ

## The fruite

no2 in qualitie, no2 yet in all o-  
ther circumstances that can be  
imagined. How then, good bro-  
ther, can thy hart holde out and  
not with pitie relent and melt,  
and with compassion be moued,  
when thou shalt consider these  
and many other things whiche  
thou mayest call to thy remem-  
brance, and which do aggrauate  
and make moze lamentable  
the bitternesse, the sorowes,  
the tormentes and great iniu-  
ries done to thy Saniour? And  
this is that he suffered in his  
body and to our sight outward-  
ly, which in deede was the least  
part, because muche moze grie-  
uous



of meditation.

nous and percing were the inward sorowes, paynes and afflictions of his moste blessed soule. As that his sorowe vnto death did witnesse which he said he felte, and also that agonie which he suffered in his prayer, hauing diuers and infinite obiectes of paynes befoze his glorious sight: whiche so troubled and tormented him, that it caused him to sweate that bloody sweate, trickling downe from his face and body to the ground. The causes of that so greate heavinesse and affliction of his blessed soule, may in our meditation be gathered to be these:

C.iiij.

First

## The fruite

First the cōsideration he had of the sinnes of all people from the beginning of the world in time past, time present, and time to come: the number, the malice, and wickednes, the abomination he both saw, and evidently knewe, and playnly vnderstood, how great iniurie and dishonour they committed thereby against his eternall father, whom he aboue all other things loued, and desired to honour, the which did græue and toꝛment him moze then all those outward toꝛmēts. Secondly he soꝛrowed for the vnkindnes and vnthankfulness of men, and chiefly Christians,  
foꝛ

of meditation.

for whom he gaue his life and  
offred him selfe to so great and  
bitter payne, and yet he saue  
they would not endeavour nor  
begin to know, nor esteeme or  
care to helpe them selfe with so  
great and inestimable benefite:  
and so through their owne fault  
he should not gayne by his grie-  
uous passion & death that fruite  
for the whiche he traueled so  
soze, and which he might haue  
had, if they them selues would  
haue disposed their good willes  
thereto, which did moze grieue  
him then death it selfe. And that  
he playnly sheweth where he la-  
menteth by the mouth of the  
Prophet

## The fruite

Prophet Esay, saying, in bayne  
haue I traueled, and without  
cause and fruite haue I consu-  
med my strength.

Thirldy he sorrowed much the  
damnation of Judas, and of so  
great a multitude of people o-  
therwise, whome he knewe  
shoulde be damned for despi-  
sing of that moste holssome me-  
dicine he should leaue for them  
in his pzeious blood: and that  
by holwe muche the more with  
infinite charitie he desired their  
health and saluation, so muche  
the more it grieved him to see  
their perdition, and also consi-  
dering the inestimable ryches  
they

of meditation.

they losse, and the horrible tor-  
mentes wherein they should for-  
euer be punished. This was a  
cause of more bitter sorowe to  
him, then the cup of his passion.

Fourthly the representation  
of that sword of sorowes which  
he knewe should passe through  
the virgin hart of his most dere  
mother, was likewise a cause  
of great grieve and sadnes. For  
he knew she would accompanie  
him in the middle of his tor-  
mentes, and the sight of her did  
encrease the same through the  
tender compassion he had of her.  
And likewise he did sorowe and  
pitic the solitarines, cares, and  
trauels

## The fruite

trauels his disciples should be left in, and all his friends both present, and all other his elect that should come vnto the ende of the world, of whose persecutions, torments & tribulations he did no lesse grieue at & feele, then the head doth feele payne & grieve when any of his members doth suffer. See then how diuers sorts of sorowes, besides many other, a man may call to remembraunce and meditate, that perced and ranne through his most sacred soule, and those he felt, euery payne by it selfe, the one not letting the grieve of the other, and that without all  
conso,



of meditation.

consolation or comfort, without  
ease or rest, and being forsaken  
of all parts, as he declared vpon  
the crosse, when he sayd: **O** God  
my god why hast thou forsaken  
me? And as it is sayd of him in  
an other place, That he was  
made as a man without helpe.  
For so it pleased his entier loue  
the more to suffer for vs, and so  
to make the greater satisfaction  
to the iustice of God. **O** loue  
without measure, **O** infinite  
clemencie and pitie most eu-  
dently declared, in that thou  
wouldest shewe thy selfe cruell  
to thy self, to be pitiful towards  
vs: And that thou more este-  
medst

## The fruite

medst our health, then thy owne  
comfozt and life. Seeing that  
beeing depriued of all comfozte  
and helpe, thou wast drowned  
in a bottomlesse pit of so great  
griefes and sorowes, and wast  
content to be swallowed vp as  
an other Jonas in the belly of  
the whale of death. What man  
then can finde in his heart to be  
so voyde of all pitie, that thin-  
king vpon these thinges, will  
not be mollified and moued to  
compassion? Seeing he woulde  
be sorie (I trowe) for the great-  
testemie he had, if he should  
see him in like torment of body  
and soule without all ease and  
comf

of meditation.

comfort?

Lo then, my dere brother, how  
in these poyntes hitherto is de-  
clared what was y person that  
suffered, and what he suffred as  
well in body as in soule: wherein  
thou shalt finde sufficient mat-  
ter to styre thee to compassion,  
which is the ende we purposed  
in this part. For if thou medi-  
tate and consider in thy minde  
after this sorte this holy myste-  
rie, it can not be but if thou re-  
member well the aforesayde  
things with good attention and  
deuotion, it shall moue & bzeake  
thy hart were it neuer so hard,  
seeing that the very stones in the  
streete

The fruite  
stréte bzake and shinered in pe  
ces, in the death of y very same  
thy Sauour.

A declaration of the third man  
ner of meditation, by way of  
contrition and com  
punction.

The third maner we purpo  
sed to teache thee howe to medi  
tate on the blessed passion, is by  
the way of contrition and com  
punction: the ende wherof is, to  
haue an inward sorowe and re  
pentance of thy sinnes commit  
ted against the maiestie of God  
and to find out the fruit of this,  
which is not a litle, it behoueth  
a man

of meditation.

a man to ground him selfe vpon  
this veritie, that all which christ  
our redēmer hath suffred, was  
for the sinnes of the world. In  
so much that if man had not sin-  
ned, Christ had not suffred nor  
died, for so the diuine scripture  
affirmeth, that for the sinnes of  
the people he was stricken of his  
eternal father, and that he layde  
vpon his shoulders the sinnes of  
vs al, and that he was scourged  
and wounded for our iniquitie,  
and beaten and buffeted for our  
deseruing. And this veritie is  
confirmed by many other au-  
thorities, as well of the olde as  
the new Testament. Now then

D. J.

this

## The fruite

this so beeing, when thou shalt  
be disposed to make discourse  
and occupie thy minde in medi-  
tation of the death and passion  
of thy Redēmer, thou haste to  
think verily, that thou wast the  
cause of all those sorowes, toz-  
mentes, and iniuries, whiche  
thou seest him to haue suffered.  
For notwithstanding he suffe-  
red and dyed for all, yet neuer-  
thelesse he dyed as well for thee  
alone, as he dyed for all. So that  
thou mayest truely saye with  
Saint Paule, that he was of-  
fended for thee, that he was scour-  
ged for thee, that he was nay-  
led on the Crosse for thee, and  
died



of meditation.

dved for thee. And likewise that  
thy sinnes killed him, thy pride  
crowned him with thorne, thy  
dishonesties & filthy life scour-  
ged him, thy drunkenness and  
gluttony gaue him the eyfel and  
gall, thy disorderlye doinges  
and sinnes were the causes of  
his grievous sorowes, and that  
thy sins were those many dogs  
and great bulles, of whom he  
said he was environed or com-  
passed round about: and so when  
thou shalt beholde him in the pi-  
tfull image where Pilate shew-  
eth him to the Iewes when he  
sayde, Beholde the man: then  
also remember that our Lorde

D.y.

sayth

## The fruite

sayth the very same wordes vnto thee: Behold, O man, the reward I haue receiued for thee, Behold howe I am handled for thee, Beholde howe I suffer the scourge of thy deseruings, Behold what thy vnthankfulness hath caused me to haue, Behold the deformed picture and image which thy sinnes haue giue me in recompence of my good wil to make thee partaker of my beauty. Of this consideration we shall soone conceiue in our minds what an horrible thing sinne is which in such sort hath handled the sonne of God, and how abominable the filth thereof is  
which

of meditation.

which hath outwardly so beray-  
ed, darkned, stayned and soyled  
him, which is the very myrrour  
and glasse without spotte, the  
brightnes of eternall life. This  
wel considered and called to thy  
remembraunce, shall strike into  
thy hart gret hatred and repen-  
tance of thy sinnes, which were  
the cause of so soze paynes and  
punishmentes of thy Redēmer  
which neuer committed sinne,  
neither anye guyle was euer  
found in his mouth. And so much  
the more thou oughtest to sor-  
row and lament thy sinnes, by  
how much the oftener thou hast  
fallen into the. For every time  
D. iij. thou

## The fruite

thou hast sinned as the Apostle  
saith, so often thou hast gone a-  
bout to crucifie and despise the  
sonne of God. And if they for  
their parte should repent them-  
selues and be grieuously sorre,  
which once onely offended him  
mortally and crucified him: how  
much more oughtest thou to re-  
pent and be sorre, whiche hast  
crucified him so many times.  
This consideration and remem-  
braunce maye strike into thee  
sometimes suche sorowe and  
feare of thy selfe, that it shall  
prouoke thee to say these or the  
like wordes: Ah my God and  
gracious Lorde, where was my  
iudgement

of meditation.

iudgement & wit, when I was  
so bolde to commit suche sinnes  
against thy diuine maiestie?  
where was my vnderstanding  
that could not remember howe  
that eury time I sinned I went  
about to crucifie thee againe?  
how is it possible that I should  
imploy my hands to offend thee,  
thou hauing thy hands nayled  
on the crosse to saue me? howe  
could I open my mouth to blas-  
phemie thee, thou hauing opened  
thy mouth so often to pray for  
me? howe is my harte become  
so harde and stubborne to loue  
thee and obay thee, seeing thine  
hart with a spere euen through  
D.iiij. perced,

## The fruite

perced, to shewe the great loue  
thou barest me: Thou shalt not  
onely learne by this considera-  
tion, how to hate and be sozry for  
thy sinnes passed, but also it shal  
moue thee with moze earnest  
purpose euer after to fleye suche  
sinnes, fearing agayne to runne  
vnto the horrible abhominacion  
to go about to crucifie Christ a-  
gayne, and likewise cause thee  
to be afrayed of the great pu-  
nishment which thou shouldest  
deserue, if with newe sins thou  
go about to defile thy self again.  
If the sonne of a Prince would  
be afrayed when for the fault  
that he him selfe committeth, he  
doth



of meditation.

doth see his page or slave beate :  
how much more ought the slave  
to feare, when he seeth the sonne  
of the Prince beaten for y fault  
which he the slave him self com-  
mitteth : Feare thou then and  
tremble, miserable wretch, see-  
ing for thy fault the sonne of  
God thy king and Lorde is bea-  
ten and so cruelly handled, and  
call to thy remembraunce the  
words he spake to the women  
that wept when they sawe him  
beare the crosse : If they do this  
in the greene tree, what shall be  
done in the dry wood : That is  
to say, If in Christ which is the  
greene tree, full of the leaves of  
most

## The fruite

most holy words and fruites of  
most excellent works, so seuer  
punishment is vsed, for that he  
hath taken vpon him our sinnes:  
what shal be done to thee which  
art a dry withered tree yelding  
no good fruites, neither of pa  
tience nor of charitie, nor of any  
vertue, nor yet is there to be  
sene in thee so much as y leaues  
of words profitable to thy selfe  
or any other, and much lesse any  
one flowre of liuely desire to a  
mende thyne owne life: If thou  
then shalte be a tree not onely  
barren and fruitlesse, but also  
vitious and laden with most e  
uill and wicked fruites: what  
shal

of meditation.

shall become of thee, but that which is vsed to be done of the like tree, that is, to be cut down and cast into the fyre: And that shalt thou haue worse then any other tree, for that the fyre of other wood is sone consumed, but thy fyre shall be euerlasting. See therfore how this meditation of Chyistes holy passion shal cause thee to sorrow for thy sinne past, & to feare the sins to come, because thou wouldest not willingly fall into the iustice of god the which thou seest so rigorously and sharply executed vpon thy sauour, in that he was offered to pay thy raunsome.

The

## The fruite

The fourth maner of meditation, which is by way of imitation or following.

The fourth maner howe to meditate and consider vpon the blessed passion, we sayde it was by the way of imitation, which is of muche fruite, and highly commended by holy men. For as the chiefe of the Apostles S. Peter saith, one cause why that Christ suffered for vs, was, to leaue vs an example to followe his steps. And Christ him selfe sayth, that he hath giuen vs an example to do as he hath done. Which so being, whē thou shalt occupie thy selfe in meditating vpon

of meditation.

Upon his passion, marke wel the  
manysold and marueilous ver-  
tues which he teacheth therein,  
as well in that he suffered, as in  
the maner of his suffering: the  
which thou must desire to fol-  
low by his grace as much as is  
possible in thee, staying thy selfe  
chiefly upon the consideration  
of that vertue which thou know-  
est principally to be lacking  
in thee. And because it may seme  
impossible to cōsider all the ver-  
tues whiche shine in his moste  
glorious passion, who was the  
most perfect paterne of all ver-  
tue and perfection, I will onely  
set here befoze thy eyes those  
which

## The fruite

which thou oughtest most often  
to remember, and whiche be  
moste necessarie for thy turne.  
And first to beginne with those  
two vertues whiche our Lorde  
specially commendeth vnto vs  
by his owne example, and to be  
learned of him, saying, Learne  
ye of me, because I am meeke  
and humble of heart: Consider  
(I say) howe perfectly he tea-  
cheth them in his blessed passiō.  
Humilitie which is the founda-  
tion of all vertues, he declareth  
playnely in humbling him selfe  
to so shamefull a death, as that  
of the crosse, disdainig not that  
the very thief Barrabas found

more



of meditation.

more friendship and fauour to  
be deliuered befoze him, and be-  
ing content to be crucified be-  
twene two thēues.

In many other things thou  
mayst by discourse call to mind  
& consider that louely humilitie  
which he setteth forth in the rest  
of his life, as wel as in his passi-  
on, as that in washing the fete  
of Judas & of his other disciples  
not long befoze, & in being born  
in an ore stall or stable, with  
many other examples of y<sup>e</sup> same  
vertue, whereof both the rest of  
his life & death are full. For in  
his birth, in his liuing, & in his  
dying, he neuer ceased to leaue  
vs

## The fruite

vs all examles that might be  
of so necessarie a vertue for vs  
He shewed also a marueilous  
example of meekenes in his he  
ly passion, when he was led vnto  
to death (as the Prophet Esai  
spake of him) euen as shepe, and  
stode as gentle as a lambe be  
fore them who so cruelly hand  
led him, not once opening his  
mouth to speake an euill word  
against them which railed vpon  
him, nor yet to threaten them  
which tormented him. In lyke  
maner he declared his modestie  
and sobernesse in that clere and  
lightsome countenance of his  
standing befoze the Iudges and

of meditation.

his accusers, and in the manner  
of his answering to their ques-  
tions, and in that peaceable  
calminesse of minde which he al-  
wayes expressed, not once being  
troubled in his countenance or  
chaunging moode, although he  
were neuer so muche iniuried,  
and wrongfully slandered. He  
declared also his perfect obedi-  
ence, not onely being obedient  
to his eternall Father, in the  
commandement of death which  
he gaue him, but also declared  
the same in euery thing, euen  
towards his wicked enemies  
whiche crucified him, in doing  
whatsoever they willed: as in

C. 1.

suffe-

## The fruite

suffering him selfe to be spoyled of his clothes, and agayne to be clothed, and that as often as pleased them to commaunde him: Nowe going to one iudge, and now vnto an other, as they woulde haue him: and finally when he was appoynted there to, he bare the Crosse whereon he should be crucified. What shal we then say of the softnesse, and of the silence he obserued and kept in all that pitifull pageant of his passion? He was not desirous to multiply words nor to answer so many iniuries and blasphemies they spake agaynst him, neither to defende  
him

of meditation.

him selfe agaynst the false wit-  
nesse they brought forth, ne to  
excuse him selfe of that they vn-  
iustly accused him and layde to  
his charge: But he suffered pa-  
tiently all things, without aun-  
swering of any thing, euen as  
though he had bene domme. So  
that he therin well fulfilled that  
whiche was witten of him: I  
as a deafe man did not heare,  
and as a domme creature which  
openeth not his mouth, I made  
no aunswere. And the Euange-  
list affirmeth, that euen the ve-  
ry iudge Pilate him selfe dyd  
much maruel at his gret silence.  
But much moze his inuincible  
C.y. patience

S

## The fruite

patience may cause vs to mar-  
uell, with the which he suffered  
and bare, not only the innume-  
rable scoznes, skoffes, and moc-  
kings, with other outrages de-  
uised agaynst him, but also the  
græuous sorowes and paynes,  
the most bitter tozmentes they  
coule inuent to punishe him  
withall, whiche were so many  
and so cruell, that they might  
suffice to bzeake any hard stone.  
Verifying in this that whiche  
Ezechiel pzophesied of him, whe  
he likened his face to the Dia-  
mond and hard flint, because of  
the hardnes wherewith he bare  
so many blowes and buffettes,  
with



of meditation.

with their fists and hard gaunt-  
lets : and all with suche an in-  
vincible patience, without ma-  
king resistance at all, ne yet so  
muche as any shew of murmu-  
ring or grudging. And likewise  
consider howe that his most fer-  
uent and burning charitie was  
not able to be quenched or di-  
minished with all the waters of  
those his afflictions and sorowes  
which entred into him, and per-  
ced euen thzough the very mid-  
dest of his most blessed soule: but  
rather the more they doubled  
his torments, the more increa-  
sed y flame of loue, by the which  
in his most excessive sorowes he

C. iij.

prayed

## The fruite

prayed for them that crucified him, and excused them before his father who accused and condemned him. Furthermoze remember that intier deare mercy of his, that where he saw our great miseries and calamities, he had compassion vpon vs, and weeped for our sakes, he prayed for vs, and shedde his most precious blood, thereby to heale and cure our greuous diseases and daungerous woundes. Call also to minde and consider that fortitude and magnanimitie of his, who knowing (as noteth the Euangelist Saint Iohn) all things that should be done vnto him,

of meditation.

him, that is to saye, the great battayle which was prepared agaynst him, and in the whiche he shoulde dye with so many grieuous tormentes and deadly woundes: yet feared he nothing at all to marche forward to meete his enemies in the face, and offer him selfe into their hands, to execute what crueltie they would vpon him.

Consider also his constante perseuerance, which is a vertue that crowneth and rewardeth all our good workes: Because who so euer shall perseuer and continue in well doing to the ende, he shall be saued. Which  
C.iiij. vertue

## The fruite

bertue is in none better seene  
then in Christ, who in such sorte  
perseuered, continued, & steadily  
went forward with that worke  
of our redemption he had begun  
that neither the feare of paines,  
nor strokes, nor iniuries, nor  
scornes, nor threathings, false  
wordes nor fayre promises, nor  
men, nor diuels, could be able to  
make him come down from the  
Crosse, or leaue undone any one  
iote of that was to be done, for  
finishing of the worke of our re-  
demption which his Father had  
commaunded him.

For yet leaue thou here vn-  
remembred both for thy conso-  
lation

of meditation.

lation and example to follow his  
blessed steps, that contempt of  
the world, and that his extreme  
pouertie, whereof he giueth vs  
notable examples both in his  
blessed passion & death, and also  
in his life and conuersation,  
which was full of pouertie and  
contempt of honour and world-  
ly fauour. But specially it is to  
be seene in his passion and ende  
of his life, because he dyed in  
that strait bedde of the Crosse,  
hauing nothing at all to leane  
his head vpon, standing spoyled  
and naked with so great shame  
and ignominie in that multi-  
tude of people beholding and  
gasing

## The fruite

galing vpon him. And in the thirst and dzinesse which he suffered, they gaue him not so much as a cup of water, but only bitter gal and vineger. There was not one that mighte helpe or comfort him with any ease or reliefe: but rather those his enemies studied by all deuises and inuentions they could, new kinde of paynes and wayes, how to bere and disgrace him.

O my God, what is that man, but if he will remember this, and marke it well, may be alhamed to murmure, grudge, and lament him selfe of any griefe or aduersity that he doth suffer.

What



of meditation.

What pouerty or barennesse in  
the worlde may be compared to  
thine? What abstinence, what  
austeritie of life, or straitnesse  
of penance was euer so harde  
and sharpe, which may be com-  
pared to that thou diddest suffer  
on the Crosse? What man was  
euer in the world so despised, so  
mocked, and so persecuted, as  
thou wast in thy passion and  
death? Truly, O Lorde, he  
that can well remember and  
consider thee, maye shutte his  
mouth & shame to lament him-  
self at al, either of pouerty, hun-  
ger, thirst, nakednesse, vnkind-  
nesse, or of any other lacke or  
griefe

## The fruite

griefe that he suffereth. He may be ashamed to see howe faintly and coldly he traueleth to follow thee, O Lord, being set before vs as an example and rule of our life. Thou seest now good brother, what order thou muste obserue, being after this sort occupied in thy meditation vpon the passion. Beholde the pure and cleare glasse in the whiche thou mayst looke and learne to knowe and see in thy selfe thy faults, deformities and defects, and then compare them together with his vertues and perfections : because thou shalt so vnderstand how great thy pride

of meditation.

is, if thou beholde and haue respect to his lowlynesse, meeknesse, and humilitie: how great is thy coldnesse, in comparison to his tender and burning charitie: and the like of other vertues aforesaid, and many more that may be considered of, which shal discover and open vnto thee thy lackes and imperfections, thy foulenesse and deformities. And so shalt thou be encouraged with more diligence to bestirre thee, to worke according to this exemplar and paterne shewed vnto thee in this mount of most high perfection, as it was sayde vnto Moyses: Because in this  
imita,

**The fruite**  
imitation & confor ming of thy  
life after the example of Chzist,  
consisteth the greatest merite  
thou canst haue in this life, and  
the greatest rewarde prepared  
foz thee in the life to come.

**A declaration of the fyfth man-**  
ner of meditation, which is in  
thankesgeuing.

**The fifth manner of medita-**  
tion vpon the holy passion, is by  
way of thankesgiuing, whiche  
we are bounde often to do. For  
if we ought of very duetie, be-  
cause we woulde not fall into  
the vice of ingratitude, whiche  
so muche displeaseth God, and

of meditation.

no lesse hurteth vs, to call oft  
ten times to our remembrance  
suche other benefites as we  
haue receyued at Gods hande,  
and to thanke his infinite good-  
nesse and liberalitie for the  
same: How muche more ought  
we so to do for the benefite of  
our redemption, the whiche so  
much more passeth all other be-  
nefites, as it hath by our redee-  
mer with more deare coste and  
price, and for our greater pro-  
fite, bene purchased?

A great matter it was that  
he gaue vs a soule and body,  
with all our members and sen-  
ses, and muche it is to be este-  
med

## The fruite

med, that for our conseruation and benefite he hath created the heauens and the earth, with so many and diuers creatures as we see in it. But what should it haue profited vs to be bozne into the world, if we had not bene redeemed? Of what estimation or valour might our creation haue bene thought, if our redemption had lacked? For by the first we receiued but our being, by this seconde we haue receiued our wel beeing. The first thing cost our creator but litle, for that he created vs and al the world with his onely word, and in a short time: but as for the  
seconde



of meditation.

seconde, who is able to declare how dearly and with how great expence our redēmer purchased and bought it: Seeing that with the trauels and sweat of three and thirtie yerres, & finally with tormentes and death vpon the Crosse he gaue vs life, and repaired the worlde which in sixe dayes he had made.

Resolve if it sēme to thee that thou art litle bound to him for that whiche cost him litle, yet thou canst not denie but that thou art muche in his debt, and very greatly bounde vnto him, for that thing he payed so dearly for. Thou shalt do then right, as

It. i.

the

## The fruite

the wise man giueth thee counsell, not to forget the grace and benefites thou haste receiued of such a benefactour, that hath giuen his life for thee. Consider if thou haddest receyued of any man the like benefite, how greatly shouldest thou haue remained bounde : howe highly wouldest thou haue praysed him : howe wouldest thou haue endeououred thy selfe to haue serued him : And therefore thou mayst perswade with thy selfe how greatly thou art bounde to God thy Creator and Redemer : for if thou mightest possibly be bound to any other man whiche had deliue

of meditation.

deliuered thee from a corporall death : howe muche more oughtest thou to be bounde to him that hath deliuered thee from the spirituall death of the soule? And if thou wouldest acknowledge thy selfe muche beholden to a man that had suffered a little for thee : then remember howe muche more thou owest to him that is both God and man , who hath suffered suche paynes and tormentes for thee, and not onely tormentes , but also moste bitter and shamefull death, thzough which thy sinnes were cancelled and rased oute of remembraunce,

J.y.

the

## The fruite

the might of the diuell was broken to peeces, peace and reconciliation was made with God, the gates of heauen opened, besides other innumerable giftes giuen thee. And seeing thou canst not better recompence this so great debte, then to knowe, to loue, and to be thankfull to thy benefactour: why then remember to offer to him the often sacrifice of prayse and thankes giuing, as the holy king & prophet David exhorteth and encourageth thee to do, styring vp thy soule with those words where with he lifted vp his owne hart and soule vnto God, saying: **D**

my

## of meditation.

my soule blesse the Lord, and all  
the powers within me prayse  
ye his holy name. And my soule  
blesse thy Lorde, and forget not  
how great benefites he hath be-  
stowed vpon thee. But yet chie-  
fly remember the greatest of all  
the rest, which is, to haue deli-  
uered thy life frō eternal death,  
and to crowne thee with mercy  
in his glory, if the fault be not  
in thy selfe. As verily it shal not  
be, whensoever thou shalt de-  
clare thy selfe thankfull for his  
giftes receiued: And that shalte  
thou do in exercising thy selfe to  
giue prayse and thanks to the  
giuer therof. And think it ther-

## The fruite

foze thy duetie , as often as in  
this maner thou art disposed to  
meditate vpon the blessed pas-  
sion , to remember and ende-  
uour by all meanes, earnestly  
to giue thanks and prayse foze  
that entier louing charitie of  
thy Sauour , that woulde re-  
deeme thee with his owne blood,  
and foze that incomparable pa-  
tience of his , by the which he  
suffered all those sorowes, in-  
iuries , mockes , and scoznes,  
as thou shalt call to thy minde,  
beeing after this sorte occupied  
in thy meditation. And albeit  
that the giuing of thanks which  
in this litle treatise is set in the  
ende.



of meditation.

ende of euery prayer, may helpe  
and serue thee to that effect: yet  
neuerthelesse it shal further thee  
much, that in thy discourse of  
meditation thou deuise of thy  
selfe newe prayles and thankes  
giuing, sayinge sometimes:  
Thanks be to thee, O my God,  
for thy exceeding charitie. Bles-  
sed mayest thou be in thy pati-  
ence, that wouldest suffer suche  
tormentes for me. O most in-  
nocent Lamb, prayled and bles-  
sed be thy meekenesse. Let thy  
Angels in my behalfe blesse thee,  
that wouldest so muche humble  
thy selfe. And at an other time  
saye: When shall I be able,

## The fruite

**O** my Lord, to recompēce these  
and other so great paynes and  
sorowes, shames and reproches  
which thou hast suffred for me?  
Let euery spirite and creature  
confesse thy mercies, and be  
thankfull therfore.

And so vsing suche other lyke  
words of prayles, according as  
thy deuotion shall moue thee.

**A** declaration of the sixt man-  
ner of meditation, which is  
by way of admiration.

**The** sixt maner is, according  
to our former diuision in order,  
of admiration: which thy soule  
shall feele to be very great, if  
thou

## of meditation.

thou knowe once howe to exercise thy selfe well in that sort of consideration. And seeing that the Prophet David vled, as he affirmeth of him selfe, to consider and meditate in his minde the maruellous works of God, so is it good reason that thou do exercise thy selfe in the meditation of his most holy passion and death, which is the moste marvellous worke amongst all that he hath wrought. And who will not maruell when he considereth that suche a one did suffer, who is the only refuge and protection of al those that do suffer? And that he is sadde and heauy  
for

## The fruite

for sorow, who is the mirth  
and comforte of Angels : And  
that he is despised and scorned,  
who is that Lorde before whose  
sight the powers of heauen  
feare and tremble? Who can  
but wonder when he remem-  
bereth that he dyed, who is the  
lyfe of all thinges liuing? &  
howe aptly to this did the Pro-  
phete Abacuc, vnderstanding  
in the spirite of prophesie, say:  
Lorde I considered thy works,  
and I was afrayde. And true-  
ly the causes of wonder be so  
greate to make a man muse  
thereat, that it is moze maruell  
to see one not maruel and muse,  
then

of meditation.

then one that dothe muse and  
maruell at it. For howe can it  
be, deare brother, but thou must  
maruell and wonder, if thou  
consider the greatnes, the migh-  
tinesse, the highnesse, and the  
eternall maiestie of him that  
suffered so many kindes of pay-  
nes, of iniuries, of tormentes,  
and of so shamefull a death?  
And contrariwise, the basenes,  
the vilenesse, and the vnthank-  
fulnes of men, for whom he suf-  
fered. And if any of these things  
being by itselfe considered, haue  
cause sufficient to make thee  
maruell: what shal it be if thou  
ioyne all together that his high  
maiestie

The fruite  
maiestie hath suffred suche and  
so great tormentes for so base  
and vile creatures: That is to  
say, that the iudge of the liuing  
and the dead was crucified be-  
twene two theeues: that the  
king of gloꝝy which is adored  
of Angels, was blasphemed of  
most vile men: who would not  
maruell? who would not be a-  
frayd? who would not be aston-  
nied to thinke vpon it?

This is one thing that shall  
giue thee copious matter to wo-  
der and maruell: to consider the  
infinite loue, bountie, and mer-  
cy of God, in this worke of thy  
redemption declared. And thou  
shalt



of meditation.

Shalt no lesse maruell, if thou  
consider the great wisdom he  
sheweth in the same his passion  
and crosse: in that he found out  
so conuenient and apt meane to  
vanquish and ouercome our ad-  
uersarie, euen as it were with  
the same weapon wherwith he  
ouercame vs. And this is it that  
the Catholike Church singeth:  
That he ordeined the tree of the  
crosse to be the instrument and  
meane of our saluation: because  
the diuell, like as he wanne the  
victorie ouer vs by one tree: so  
likewise he might be vanqui-  
shed and troden vnder foote by  
an other tree. Also his crosse and  
passion

## The fruite

passion was a most present remedie for all our infirmities. For he humbling himselfe euen to the death of the crosse, did pay sufficiently the price of our disobedience and pride : Geuing vs the greatest example that might be of his humilitie, which is so necessarie a vertue for vs, besides diuerse examples els, as of despising the worlde, and of many other vertues spoken of before. By meanes whereof we maye knowe our owne vices and amende them, and chiefly renounce and forsake our selfe-loue, which is the roote of all vice.

Also

of meditation.

Also the remembraunce of his Crosse and passion may encourage vs to suffer and patiently beare the manyfolde trauels, miseries, and griefes, whereof our life is full: For what greater comforte can there be had then to beholde Christ nayed on the Crosse: whose woundes are sufficient to heale our woundes: whose paynes and grieve if we well consider them, may cause vs not so impatiently to take our troubles whatsoever they be. And likewise to inflame and kindle our loue towarde him, there can not be founde a better meane then

## The fruite

then to lay befoze our eyes hol-  
gretly and entierly he loued vs,  
in suffering so much for vs, and  
that he hath left vs so great ry-  
ches of his mercies, of Sacra-  
ments, of examples, of cōsozts,  
of satisfactions, of fayth, of hope,  
of deuotion, of consolation. Be-  
holde Christ with diligent eyes  
vpon the Crosse, and thou shalt  
finde hid therein so great and so  
wonderfull treasures, that they  
will cause thee to crye out & say  
with Saint Paule: O the depre-  
nesse of the ryches, of the wise-  
dome, and knowledge of God.  
Thou shalt finde also good cause  
to maruell, if thou consider his  
great

of meditation.

great power and might whiche  
he shewed in his passion : for so  
much as thereby he ouercame  
the diuell, and being exalted on  
the Crosse, he drew all things to  
him, as he saide before, & dying  
he destroyed death, triumphing  
ouer the world and hell.

Thou shalt likewise finde good  
cause to wonder, if thou marke  
well the iustice he obserued in  
his passion and death, in that he  
would not our sinnes and offen-  
ces should remayne without re-  
compence and satisfaction, and  
by it giue remission and pardon  
of them, and that more freely  
and fully, then of our part was

G. j.

due

## The fruite

due or deserued. And by howe much more thou art willing to consider & search out the secrets of the Crosse, so much the more high mysteries shall be reuealed vnto thee, and cause thee not onely to maruell, but also to be greatly amased. And then shalt thou knowe that Saint Paule the Apostle spake not without great cause, when he sayde: We would preache none other, nor would learne to knowe any other thing, but Iesus Christ and him crucified.

By this then hitherto said, thou mayst gather and perceiue how copious matter thou hast to maruell



of meditation.

maruell and wonder at, when thou art in this manner disposed to meditate vpon the death and passion of thy Redeemer. All whiche the better to retayne in memozye, thou mayest reuue and bring them to these poyntes.

The first is, to consider the infinite highnesse and maiestie of thy Lorde that suffered for thee.

The seconde is, the seruile and base estate of them for whom he suffered. Thirdly, the wonderfull tormentes and iniuries which he suffered. Fourthly, the wisdom, power, and iustice which he declared in his

G, y,                      blessed

The fruite  
blessed passion and death. These  
things in maner befoze specified  
and others that may happen to  
come into thy remembzaunce  
whiles thou art in thy medita-  
tion, if thou consider them as  
thou oughtest attentiuely, shall  
minister occasion vnto thee,  
greatly to maruell and wonder  
at this diuine mysterie.

A declaration of the seuenth  
manner of meditation, which  
is by way of hope and  
reioysing.

The seuenth manner of me-  
ditation we sayde was by waye  
of reioysing and hope : Whiche  
kinde

of meditation.

kinde of meditation is very necessarie also sometime to vse. For when a man shal with himselfe consider, howe great the wickednesse and euill of sinne is, howe odious it is, and howe muche it displeaseth God, seeing for the due punishment thereof, and for to repaye and repayze the great losses it had caused in the worlde, our Lorde himselfe came downe from heauen, and after so great trauels and paynefull life, at the laste he would suffer so bitter passion and death: And when he shall likewise call to minde, that he hath runne and fallen into this

G.iiij.

hag

## The fruite

haynous cuill and sinfulnessse,  
not only once, but many times  
and in diuerse sortes : he shall  
then rest so sad and dismayed,  
that he shall neede of some spe-  
ciall helpe for to comfort him,  
that he displayze not in him selfe  
when he remembreth that he  
shall appeare before the iudge-  
ment seate of the fearfull iudge,  
to yelde the account of all his  
life. To remember this, it hath  
made not onely many sinners  
to feare and tremble, but also  
iuste men and persons of holy  
life, as is to be seene by those  
wordes whiche that iuste man  
Job spake : That such as the  
many

of meditation.

maryner feareth when he seeth  
the swelling waues of the seas,  
so he feared God. And this feare  
doth oftē grow to a man, when  
he remembreth the latter day:  
because he knoweth that to be  
true whiche is spoken by the  
Prophet David, that no man  
living shall be iustified before  
God. Nowe if the iuste shall  
scarcely be saued, as Saint Pe-  
ter sayth, howe shall the sinner  
do, whiche remembreth howe  
greatly and howe many wayes  
he hath offended God, for the  
whiche he hath deserved to be  
condemned, not once, but ma-  
ny times.

C.iiij.

Ther

## The fruite

Therefore, good brother, when thou shalt find thy selfe to stand in like feare and dispayre, one of the best remedies that thou canst haue to comfort thy selfe and pull vp thy hart againe, is, to remember and bethinke thy selfe what thy moste mercyfull Saviour hath done and suffered for thee. The very same remedie the prophet Dauid signified that he founde, when he sayde: My soule is troubled within me self, and therefore will I remember me of thee in the lande of Iordan, and Hermon, and in the litle hill. In which wordes he teacheth vs that the remedie  
a man



of meditation.

a man may haue, feeling himself  
sorrowfull, sad, and troubled in  
spirit, for the remembraunce of  
his sins, or for any other thing:  
is to remember him self agayne  
what Christe did for vs in his  
life, which is signified by y<sup>e</sup> land  
of Iordan and Hermon where  
he was baptised, preached, and  
was conuersant. And likewise  
to call to minde that whiche he  
suffered, which is noted by the  
little hill, that is to say, at Cal-  
uarie, where he was crucified.  
When therefore thou shalte see  
thy self troubled in minde, sor-  
rowfull, sad, and afflicted, consi-  
dering the bottomlesse pitte of  
thy

## The fruite

thy sinnes, of thy blindnesse passed, and of the myserie present wherein thou findest thy selfe: turne then thy consideration to thinke vpon the deepnesse of the mercy of thy moste gracious Lorde, who for thee and thy saluation came downe from heauen and was made man, and for thy sake was crucified and died. Consider therfore the plentyfull redemption he hath leste for thee, and that if thou haue offended muche, he hath muche satisfied for thee, if thou be willing & diligent to know how by his satisfaction to helpe thy selfe. If the multitude of the sinnes thou

of meditation.

thou hast committed do feare thee, bicause thou hast thereby iustly deserued to be cōdemned, comferte thy selfe in thinking howe he hath fully satisfied the iustice of God, because thou shuldest participate of his mercies. If thou faynt, dispaire, or els mistrust thy owne pouertie, and the small good seruice thou hast done towards god: remember thy selfe of the great riches and merites he hath lefte thee by meanes of his passion, in the which thou mayest chiefly behold and put all thy trust. But yet so that thou fayle not to endeavour thy selfe to the vttermost

## The fruite

most of thy power to serue and please him. And remember also howe that Lorde which in time to come shall be thy iudge, is at this present thy aduocate to god the Father eternall, to whom he sheweth those his five blessed wounds, with the markes and signes wherewith it was his pleasure to be sene after his resurrection: because his heavenly father should thereby be inclined to haue mercy vpon vs, and to vs they should be a testimony of the loue he bare vs. Whiche both the one and the other shall giue thee great occasion & holde fast of hope and comfort.

of meditation.

Moreouer consider the number of Sacraments he hath left thee in this Church, as strong effectuous medicins and salues, for all the wounds, sores, & infirmities which thou canst haue.

Remember also that, euen as the Apostle sayth, better and lowder crieth the blood whiche Christ shed, then the blood of Abel. Because the blood of Abel asked vengeance agaynst his brother that shed it: but the precious blood of Christ asketh mercy and pardon for them that shed it, and also for al them that trust in it. See therefore howe great hope and ioy thou mayest receiue

## The fruite

receiue in vsing of this kinde of meditation vpon the holy passion. And the order thou oughtest to obserue herein, is, that when thou art disposed to meditate vpon that which thy Redeemer hath suffered, then assuredly accounte and thinke all was done for thy sake, and that the plentiful fruite & benefite which by meanes of his passion and death he hath purchased, was for thee and to thy behoue, and he would that thou shouldest be partaker thereof, if the fault be not in thy selfe. So that thou mayest assuredly beleue, that his tormentes be thine, that his

teares



of meditation.

feares and sorowes are thine,  
the infinite price of his blood,  
shedding to be thine, and finally  
that all his death and passion is  
thine. For as we haue said, for  
thee he suffered, and he graciously  
would thou shouldest be parta-  
ker of the fruite thereof, so to  
vnderstand what precious trea-  
sure thou hast layde vp in him.  
Whiche consideration shall so  
ease thee of thy payne and feare,  
and giue thee so great hope and  
gladnesse, that it shall cause  
thee to saye with Saint Paule:  
God forbidde that I shoulde re-  
ioyce or glory in any thing els,  
but in the Crosse of my Lorde  
Iesu.

## The fruite

Iesu Christ. And worthily, for  
in it thou hast an infinite trea-  
sure, by meanes whereof thou  
hast obtayned saluation and re-  
conciliation betwene God and  
thée, and thy sinnes be forgiven  
thée, thou art receiued for the  
sonne of god, the gate of heauen  
is opened vnto thée, and with it  
and by it all goodnesse in one  
heape is cast vnto thée. See then  
what cause thou hast to reioyce  
and leape for gladnesse conside-  
ring this. But here I must not  
forget to aduise thée, that when  
after this sort thou hast medi-  
tate vpon this holy mysterie,  
thou must remember that this  
hope

## of meditation.

hope and ioye which thou shalt  
feele in finding thy selfe so enri-  
ched and full of spirituall trea-  
sures: they cause thee not to wax  
colde, negligent, and slouthful in  
good woorkes, but rather that  
therby thou be stirred & pricked  
forward in seruent and earnest  
loue of God, and to serue him:  
Aswell to shew thy selfe, as good  
reason is, thankfull to thy bene-  
factor, as also lest he take away  
agayne from thee the same his  
giftes and riches, as it hath hap-  
pened to others for their un-  
thankfulnesse and negligence.

And thus much touching this  
maner of meditation.

D. J.

A

## The fruite

A declaration of the eight manner of meditation, by the way of loue.

The eight kinde and sorte of meditation vpon the passion, is by way of loue, whiche we haue placed here lastly, because according to the mind of Saint Paule: Like as the ende of the commaundementes is charitie or loue proceeding from a pure heart: So also the principall purpose and ende of meditation vpon this holy mysterie and others, is, that the soule may remaine inflamed in the loue of God. According to that which the holy prophet Dauid vnder-  
stande

of meditation.

Itode when he sayd: In my meditation the fyre shall be kindled, that is to say, my soule shall be inflamed with the fyre of the loue of God and true charitie. And among all meditations in the which this heauenly fyre is kindled, the chiefeſt is this of the paſſion and death of our Redeemer. Bicauſe if there be any thing that hath force to drawe the loue of one man to loue an other, it is to knowe that he is loued of the other: and ſo there can not be a thing in the worlde moze apte to drawe the heart of a Chriſtian to loue God, then to conſider how God

v. y.

firſt

## The fruite

first loued him, the whiche he may very well vnderstande by that whiche he did and suffered for him. And if it be the greatestt signe that a friend can shewe of that loue he beareth to wardes an other, to giue his owne life for him, as he our Lord him self sayth, this signe then haue we most manifestly of the loue he bare vs, for that his will was to giue his most p̄cious lyfe for vs, or rather as Saint Paul concludeth, a greater signe can we not haue of his innumerable loue, then to knowe his will was to offer him selfe vnto death, euen the death of y<sup>e</sup> crosse,  
and



of meditation.

and that not only for his friends,  
des, but also for his enemies.  
If then thou were negligent,  
slouthfull, and cold to loue God  
befoze thou knewest how much  
he loued thee: nowe thou doest  
knowe it by suche and so many  
signes and argumentes, ende-  
uour to him which hath so loued  
thee. Call to minde in this my-  
sterie how streatly thou art be-  
loued of al the whole Trinitie,  
seeing the father so muche loued  
thee, that he gaue his onely be-  
gottē sonne vnto death for thee.  
Remember wel those words of  
the Euangelist S. Iohn, which  
saith in this maner: So God lo-

v.ig.

ued

## The fruite

ued the worlde that for it he  
gaue his onely begotten sonne.  
In which wordes thou mayest  
knowe the greatnes of the per-  
son of whom thou art so belo-  
ued, and that is the Father al-  
mightie maker of heauen and of  
earth: and also the greatnes of  
his loue wherewith he loued  
thee is manyfest, by the great-  
nes of the giste whiche he gaue  
thee, and that is his only begot-  
ten sonne, who hath the same  
like infinite power, bounty and  
maiestie with the father. And  
this suche a sonne he hath gra-  
ciouly giuen thee, that taking  
thy humanitie or manhood, he  
might

of meditation.

might dye in the same for thee  
and redeeme thee, in suche sorte  
as the Apostle sayth, God spa-  
red not his owne sonne, to par-  
don vs his miserable seruants.  
O inestimable loue, and grea-  
ter then any vnderstanding can  
comprehennde. And likewise the  
loue of the Sonne was nothing  
lesse then this of the Father, in  
that he came downe from hea-  
uen and was incarnate for thee,  
spente hys lyfe and dyed for  
thee, that by suche meanes he  
might in diuers sortes be given  
to thee: In byrth as thy com-  
panion, in life as thy comfort,  
in his last Supper as thy foode,

W. iij.

in

The fruite  
in death as price for thee, in  
heaven as a rewarde for thee.  
And as the loue of the Father  
and the Sonne was towarde  
thee, so was the loue of the holy  
Ghost, who willed & wrought  
together with the father and the  
sonne, thy saluation & redemp-  
tion. Now the most blessed and  
gloious Trinitie hath so loued  
thee, how canst thou be so slacke  
in redzing to him loue for loue,  
seeing that loue can not be re-  
payed but with loue.

And if thou vnderstande not  
this exceeding loue of God by  
other benefites whiche he hath  
done for thee, as in thy creation  
and

of meditation.

and conseruation: consider yet  
what thou hast receiued of him  
in thy reparation and redemp-  
tion, & then shalt thou perceiue  
how true those words be which  
he spake by the prophet Iere-  
mie: With perpetual loue haue  
I loued thee, and therefore haue  
I drawen thee to me in hauing  
mercy vpon thee. These be the  
sharpe arrowes which the king-  
ly prophet David speaketh of,  
sufficient to pearce anye hard  
hart. These be the new warres  
which the scripture speaketh of,  
that a king is from heauen ele-  
cted to subdue and conquer men  
of the earth; Differing from the  
first,

## The fruite

first, which he made with thref-  
nings and feare. These be the  
ropes of Adam, and the cordes  
of charitie with which the pro-  
phet **Isa** sayth he would draw  
men vnto him. Because if they  
will worke according to the vse  
of reason, which they haue in  
respect they be reasonable men,  
they ought not to be moze un-  
reasonable then brute beastes,  
who suffer them selues to be  
drawen with ropes and halters  
in finding them selues forced  
and constrayned to loue such as  
loueth them.

When thou therefore shalte  
meditate vpon the death and  
passion



of meditation.

passion of thy Redeemer, let the principall ende of thy trauell be to be rauished in the loue of such a Lorde that hath so loued thee, and by so many p[ro]fes hath wel declared his loue towards thee: and assure thy selfe that al those stripes and bloodye woundes which thou beholdest in him, be voyces crying and testifying his deare and true loue towards thee. Beholde him vpon the Crosse thrust thzough with a speare, and thou shalte perceiue how he p[ro]uoketh and forceth thee to loue him. His fete so nayled do shewe that he will tarie fo[er] thee, if thou wilt  
returne

## The fruite

returne & come agayne to him. His armes so stretched do signifie that he desireth to embrace thee. His head so bowed downe, doth signifie that he will giue thee the kisse of grace. That side of his opened with a spere, doth manifestly shew that he is willing to giue thee a place in his hart, where thou mayst rest thy selfe quietly & surely. And what other thing might he do for thee, which he hath not done? And what other thing doth he more require of thee, but in that acknowledging this his loue, thou answer him agayne with thy loue? O moste sweete Iesu the true

of meditation.

true louer of men, what is he, if he well consider this and know it, that can denie the thing thou requirest of him, and for so many causes is due vnto thee? And howe can any man excuse himselfe to loue thee, being pricked forwarde and prouoked with so many motions and sweete callings of thy diuine loue?

Be not therefore, my good brother, vnthankfull, nor so dull to vnderstande this his so great loue, for the which it should be-  
houe thy hart to melt even as the wax, whensoever thou remembrest that he loued thee first, and that he washed thee  
with

## The fruite

with his precious blood. Denie him not the tribute of loue thou owest him, for although he haue forgiven thee other thy debtes, yet this he will not discharge or acquite thee of, but rather affirmeth that he came to put fyre on the earth, and woulde that it should burne continually. And in figure of this he commaunded in the olde lawe, that the fyre shoulde stande alwayes kindled vppon his altar. The whiche is not so muche ment of the materiall fyre, as of the spirituall, which is our loue towards him, and that he would should alwayes burne vpon the altar

of meditation.

altar of our heart, because that sacrifice is alwayes acceptable to him whiche is offered with suche fyre. And because this maye be nourished and maynteined, it behoueth that euen as the Priestes in the olde Lawe did bring of all sortes of materiall wood for to maynteyne and keepe in that materiall fyre: So thou muste be carefull to laye on that spirituall woode, and that is of the Crosse, of the whippes and rodde, of the speare and other instrumentes of that holy passion, wherupon if thou deuoutly meditate, it shall stande thee

The fruite  
in stead of wood most fit to kinde  
thy deuotion and loue to-  
wards God.

Let the conclusion therefore  
be of that which we haue hi-  
therto saide: that in meditating  
after this maner vpon this holy  
mysterie, and knowing by it  
how much thou art bounde (as  
is declared) for that whiche he  
hath suffered for thee, and muche  
more for the loue in whiche he  
suffered, & that was muche more  
then his excessive tormentes:  
thou must render and yelde vn-  
to him the best recompence thou  
canst, whiche is but loue for  
loue. And this thou shalt do, if  
thou



## of meditation.

thou be mindefull alwayes to haue thy heart inflamed in loue towarde him, & melting with the meditation and remembrance of his tender loue towards thee.

Thus then as thou seest we haue declared vnto thee all the foresayde orders of meditation vpon the passion: but yet for thy better exercise thou mayst helpe thy selfe with these aduises following.

I. s.

Cer.

**C**ertayne aduises which may  
be obserued in the sayd me-  
ditations, or in any  
other.

**¶** We thou hast seene all the  
aforesaide kinds and sorts of  
meditation, it doth remayne  
for a conclusion and accomplish-  
ment of these instructions, to  
giue thee briefly certayne adui-  
ses whereby thou mayest with  
more fruite and sweetenesse ex-  
ercise thy selfe in the same. The  
whiche maye not onely helpe  
thee to meditate vpon the my-  
sterie of Christes passion, but  
also in anye other meditation  
else vppon his life, or prayers,  
which

of meditation.

whiche thou doest intende to mark. And in these aduises thou shalt learne threë things. The first, what order thou must obserue befoze thou entrest into thy meditation. Secondly, the maner of proceeding in thy meditation. And the third, what thou shouldest doe when thou haste finished thy meditation.

The first aduise to be had befoze thy meditation, is to be learned of the wise man, who counselleth thee that befoze thou pray, thou prepare thy minde or heart. Which preparation consisteth in endeuouring to go about this holy exercise with  
I.y. the

## The fruite

the greatest cleanness and pure-  
nesse of heart and mind thou  
canst. For even as we should  
see alwayes that the vessel be  
well washed & cleane, in whiche  
we purpose to put any kinde of  
precious liquour : Agreeable to  
that which our Saviour sayth :  
That men vse not to put newe  
wine into olde bottels. So also  
to receiue the newe wine or  
must of that heauenly loue, and  
precious liquour of grace, deuot-  
tion and other giftes that the  
mercy of God is willing to be-  
stowe vpon vs : it is necessarie  
that the vessel which should re-  
ceiue it, that is the soule, be  
pure

of meditation.

pure and made freshe. And the  
more washed and cleane it shall  
be, so muche the feruenter and  
better disposition it shall haue,  
to receiue more abundantly  
this moste precious liquoꝝ. It  
shall be therefore good, before  
thou beginne to meditate, that  
thou examine thy cōscience, and  
make clene and sweepe the dust  
and filthe whiche thou findest  
therein, the whiche commonly  
are wont to be veniall sinnes,  
that is to say, vayne thoughtes,  
idle wordes, negligences, and  
other like things which do easi-  
ly cleaue and sticke fast in vs,  
oꝝ rather let and take away  
I.ij. that

## The fruite

that perfect holynes and puritie  
with which a man ought to en-  
deuour earnestly to appeare be-  
foze the sight of God. This thou  
mayest do in asking God hum-  
bly pardon for thy particuler  
faults, which thou shalt remem-  
ber to haue cōmitted : for which  
and for other generall defectes  
that thou canst not remember,  
thou mayest saye at the begin-  
ning of thy meditation, the ge-  
nerall cōfession, with the hymne  
of the holy Ghost, or one Vater  
noster, and an Aue Maria, or  
some other prayer, as shal seeme  
beste for thy purpose, desiring  
God of his grace to spende that  
time



o f meditation.

time in meditation , with suche  
attention, reuerence, and deuo-  
tion as thou art bound to , and  
shall be most acceptable to his  
diuine maiestie.

The second aduise is, that thou  
endeuour so to set thy things in  
order befoze thou pray, that thy  
thought and care of that which  
thou hast after to do, molest and  
trouble thee not , oꝛ let thee in  
thy prayer. The whiche thou  
mayest do, if thou first dispatche  
all thinges thou haste to doe, if  
thou mayest commodiously : oꝛ  
else in making accounte with  
thy selfe , not to haue any other  
care oꝛ businesse in the worlde,  
A.iiij, but

## The fruite

but that whiche thou goest about, and that is the gretest and chiefest thou canst do, if that vpon thine obedience there be none other thing appoynted thee in charge. Finally thou muste endeuour to be free and ridde cleane from all other cares and thoughtes, when thou giuest thy selfe to this exercise: remembering that when the Patriarch Abraham went with his sonne Isahac to offer him in sacrifice, when they came to the foote of the hill where he should sacrifice him, he sayd to his seruants that wayted vpon him, Tarie there beneath a while,  
till

of meditation.

till I come agayne vnto you after we haue prayed to God: Euen so likewise shall it be requisite that thou commaunde thy thoughtes and cares to tary without, when thou goest to the place wherē thou muste offer to God the sacrifice of thy prayer. As we reade a certen holy man did alwayes at the Churchedore euery time he went in to pray, and then he made his prayer with moze fruite of deuotion & comfort, when the soule so rested in solitary maner to it selfe, ridde and discharged from all other impertinent cares and thoughts, so that he might truly  
say

## The fruite

say as the spouse in the Canticles : I to my welbeloued , and my welbeloued to me. In suche sort that for the time present she harken to none other voyce or companie.

The thirde counsell is , that thou giue thy selfe to this holye exercise with a right and perfect intent : for that there be diuers respectes and endes with which many go to prayer and meditation : some to the ende they may receiue : some to taste of spirituall comforte , whiche at other times they haue proued : Some to desire of God some particular grace, gifte, or vertue, which  
many

## of meditation.

many desire, knowing that to be the principall meane to ob-  
tayne it: Some to represent  
before God as their moste mer-  
cifull father, their trauels, trou-  
bles, and temptations, their  
spirituall and corporall necessi-  
ties, desiring to be deliuered  
from them. Finallye, other  
some goe to praye, to fulfill a  
good vse and custome they haue  
euerie daye so to exercise them  
selfe, or because they be vppon  
their obedience so commaun-  
ded to doe. And albeit these and  
suche other like causes may be  
both good and laudable: yet the  
principall purpose and ende  
of

## The fruite

of this thy exercise : must be for pure loue and only for the glory of God. So that thy owne particular necessitie or neede, or thine owne comfort, gaine, and profit ought not so much to moue thee, as the ende & desire thou shouldest haue in all thinges to seeke for the glory of God & to please him, euen as the Apostle counselleth thee, that al thinges which we do, be for the glory of God. This than being thy principall scope and intent, it shall cause thee with cheerefull hart & willing minde to meditate or pray, considering that God woulde that those giftes which his seruantes



of meditation.

nauntes do offer vnto him, and the seruice that thy do, be offered and done cheerefully & willingly. And this wise thou shalt alwayes finde fruit and contentation of minde in thy prayer and meditation, if perchaunce thou finde thy selfe dry without spirituall taste in it.

These three aduises which we haue hitherto declared of the cleannesse of conscience & quietnes of minde from all other busines, therby to come with more attentiu pure mind to the glorie of God, may helpe this before thou begin to pray. And the other three no lesse necessarie aduises,

## The fruite

uises, are to bee vbled duryng the tyme of thy prayer: of the which the first is, that the mysteries which thou doest meditate vpon, be not curiously searched into of thee, either with too much speculation, in going aboute subtylle to seeke out diuers points, argumēts, comparisons & imaginations, the better to vnderstande them, whereas in deede it doth rather distract the vnderstanding & hynder deuotion, according to that which the wyse man sayeth: That he which is inquisitiue of his maiestie, shall be oppressed of hys gloze. And the heauenly spouse sayth

of meditation.

sayeth to the soule his spouse :  
Turne away thy eyes from me  
because they make me fly away:  
which is to be vnderstande by  
curious eyes , with which thée  
woulde beholde him in prayer.  
Wherfoze endeuour to stand in  
it, with a simple & humble sight  
of the mystery which thou shalt  
thinke vpon, beholding it inward  
ly, or outwardly, as though thou  
sawest it present before thee.  
To the whiche it maye helpe  
thee to haue before thy eye the  
image of y<sup>e</sup> misterie which thou  
shalt meditate vpon, and with  
the onely syght and regarde of  
it outwardlye content thy selfe,  
with

## The fruite

Withoute busie discoursing of  
the minde, or imaginations by  
on other thinges impertinent.  
Nor yet must thou doe any vio-  
lence to thy wil, that is, to wrest  
out as it were by force some  
teares or sensible deuotion: be-  
cause all this hurteth, healeth,  
and helpeth, little to that thou  
goest about. Therefore studie to  
meditate quietly and closely the  
pointes which are sette before  
thee, abyding with silence and  
hope, as the scripture saith, the  
grace that God shall vouchsafe  
to giue thee.

The seconde aduise is, that if  
in meditation thou shalt fynde  
thy

of meditation.

thy selfe ouer drie and without  
tast of deuotion, or else to much  
distract with diuers cogitations  
and wauering of the minde:  
thou must not therfore be trou-  
bled, nor yet cease to goe for-  
warde in thy exercise, but in  
such case thou mayest helpe thy  
self with some colloquies & talk  
with thy Lorde God, to whom  
thou shalte open thy distraction  
and wearinesse, desiring him to  
helpe thee to dreyue alway those  
busie flies of thoughtes and i-  
maginations which drawe vnto  
thee, to wast the sweete oyme-  
nt of thy deuotion.

If thou wilt this doe, with  
B. J. that

## The fruite

that saythe, humilitie, and patience as is requisite thereto: God which regardeth and heareth the prayers of the humble, will haue compassiō of the trouble thou doest suffer, and will visite and comfort thee presently, or after when it shalbe expedient for thee.

For so we reade in the booke of Genesis, that Abraham offering on a tyme sacrifice to God of certayne beastes which he had killed, there came byrds to eate the fleshe of those beastes, and to lette the sacrifice: so that he was troubled and occupied a good part of the day in driuing away



of meditation.

away those byrdes , that they  
should not come nêere the sacri-  
fice, wherby he deserued of God  
to bée visited and comforted  
with a quiet and pleasaunt visi-  
on, which he sent him, wherein  
he receaued a great reuelation.  
The which is a figure of the re-  
warde that our Lorde God is  
wont to gyue afterwardes to  
them who busily driue away the  
little byrdes of temptation and  
lothsomenesse, which commonly  
happen to them that offer the  
sacrifice of prayer. And there-  
fore the wyse man sayeth that  
the end of prayer is better than  
the beginning.

R. y.

Be.

## The fruite

. Because that albeit a man in the beginning feeleth him selfe colde & distract, yet afterwardes in the discourse of his meditation, he gathereth himselfe together, & calling his wits to him, begynneth to be seruient, & synneth consolation. And if so be he fayleth of this at one tyme, yet it is supplied at an other.

The thirde aduise is, that if contrariwyle it happen thee to finde deuotion and sweetnesse at the first or second point of that thou haste to meditate vppon, than staye thy selfe in consideration of that as longe as thy deuotion shal endure and  
the

of meditation.

the inwarde feelyng thereof,  
without hauyng any doubt or  
scruple at all for not passing a-  
ny further to meditate vpon the  
other poyntes remayning. Be-  
cause it auayleth moze to me-  
ditate a fewe thinges well with  
deuotion and fruyte, then ma-  
ny without taste and swete-  
nesse. And chiesely that those  
poyntes which for this cause  
are lefte vnmeditated vppon at  
one tyme, maye bee taken in  
hand another tyme, and recom-  
penced in thy meditations fol-  
lowing. And of this that maye  
be well vnderstand which saint  
Paul affirmeth: that it is bet-

13.ij.

ter

## The fruite

ter to speake fīue woꝝdes with  
a spirituall feeling oꝝ edifying,  
then ten thousande without at-  
tention and spirit.

With these thꝛee aduises thou  
mayst serue thy selfe, and which  
I trust shall be profitable vnto  
thee, foꝝ the tyme thou arte in  
thy meditation: and after thou  
hast done, thou mayest vse the  
other thꝛee which we shall here  
declare vnto thee.

Let therfoꝝe y first aduise be,  
that when in prayer God shall  
bouchsafe of his goodnesse to en-  
due thee with some inspiration  
and deuotion, oꝝ other particu-  
lar gift oꝝ grace: that thou then  
ende,

of meditation.

endeuour to keepe it diligently,  
and not suffer thy selfe to bee  
colde strayghtwayes after thy  
meditation wyth vnprofitable  
thoughtes, imaginations or o-  
ther distractions or contrary oc-  
cupations: but rather endeuour  
to walke all day as closely with  
thy wytte gathered to thy selfe  
as thou canst, remembryng to  
thy selfe often that which in thy  
prayer was communicate vnto  
thee, and of thy good purpose  
and desire which thou foundest  
in it: Because it maye so rest  
more fixed in thy mynde, and to  
the entent that deuotion and  
seruencie which thou receiuedst

l.iiij.

whiles

## The fruite

Whiles thou diddest pray be not  
lost. And after this sorte thou  
shalt fulfill that which the wise  
man counselleth thee, saying:  
With all diligence keepe thy  
hart, because of it proceedeth life.  
And also it shall auayle thee to  
go all day with suche care and  
diligence, because thou shalt not  
so easily fall into sinne as at o-  
ther times thou wert vsed to do.  
And bicause God maye giue  
thee sometime in the daye that  
deuotion and consolation, the  
which was not giuen thee at the  
time of thy prayer, as it hath  
often happened to many: This  
diligence and care doth likewise  
profite



of meditation.

profite thee, in that thou mayest  
be the readier and better dispo-  
sed to make thy prayers and  
meditations afterwards. For  
euen as water which is already  
hoat may be so kept in the same  
heate with a litle fire, the which  
if ye suffer it once to be losse, it  
becommeth colde, and is not  
without moze paynes agayne  
made hoat: So likewise chaun-  
ceth it to the soule, in preser-  
uing or suffering it to lose the  
heate whiche it once receyued.  
And to this end the blessed men  
in times paste did vse often-  
times in the daye those kinde of  
prayers whiche in Latin they  
termed

## The fruite

termed Iaculatoria, which were no more but certayne short eleuations or lyfting vppe of the minde and swæte sighes, which they speedily shotte vp to God, that by them as it were wyth certayne styckes layed to the fyre, they mayntayned and continued that heate still which they had befoze receaued. And this a man maye doe easily although he be occupied about diuers other busines & exercises.

The seconde aduise is, that sometime in the weeke or when thou best maye, thou fynde a tyme to examine thy selfe, and to see whether thou haue gone  
foze

of meditation.

fozwarde, o2 gotten any profite  
of thy praying. And when thou  
shalt see that thou hast profited  
nothing at all, no2 founde in thy  
selfe any difference of one tyme  
better than an other: then exa-  
myne and trye out from what  
cause it proceeded, & thou shalte  
alwayes finde, that it happened  
of some fault o2 lack in thy self,  
eyther fo2 not mortifying thy  
selfe, which is necessary in this  
exercise, o2 fo2 not doing it with  
due care & diligence, o2 fo2 not  
folowing the aduises which are  
giuen thee, o2 fo2 some other  
negligence of thyne owne.

And fo2 what cause soeuer thou  
shalt

## The fruite

Thalt vnderstand that this small  
encrease of deuotion and pꝛofi-  
ting hath pꝛocēded, pꝛocure yet  
to remedie the same, and make  
amēdes foꝛ the time to come  
of the faulte passed. And that  
thou mayest vnderstande the  
better whether thou hast gotten  
any fruite oꝛ no of thy pꝛayer,  
thou must note that which no-  
uices oꝛ yong beginners in pꝛa-  
yer oꝛ other their exercises haue  
chiefly to regarde, which is, the  
mōrtification of their passions,  
their sensuall appetites and af-  
fections, and to purge and clense  
well their soules. And those  
which haue further entred and  
pꝛocē,

of meditation.

proceeded, oughte chieflie to labour and care to attayne the vertue which they lacke, and to increase and augment the same, specially their charitie. And those which be moze auncient as it were, and moze forwardly entred into perfection, haue to trauell for the perfect vnion and conformitie with God in making one spirite with him as muche as shall be possible for them, although sometime the exercise of the one of these may attende to the ende and effect of the other. According to this aduise then you may vnderstande when you haue profited moze,

## The fruite

no lesse, no nothing at all, and so studie to remedie that shall bee conuenient.

The thyrde and lasse aduise is, that although perchance it seeme in long tyme thou hast lyttle profited, or that thou art nothing giuen to this exercyse of meditation, no feelest in thy selfe that deuotion, no such tast therein as thou wouldest : Yet oughtest thou not therefore to dispayre or slacke to procede forwarde. Because that euen as in other good woorkes, perseuerance is it that maketh all perfect, & crowneth euery vertue with rewarde : So also it  
happ



of meditation.

happeneth in this so holye & necessary a worke of prayer, that by holwe muche the moze thou shalt perseuer and continue thy good exercise therein, so muche thou shalt the moze merite, and God shal giue thee in processe of tyme so muche the moze comforte and rewarde, as thou hast felte thy selfe dzye and faynt in the beginning.

For oftentimes God permitteyth that some are founde dzye and bare of all deuotion, without all taste and saourinesse in theyr meditation: to the intent that holwe much the moze they labour and trauell to perseuer  
and

## The fruite

and continue in the same, so  
much the more comforte and  
fruite they receiue afterwards  
in rewarde of their perseue-  
rance. For euen as God did in  
the creation of the worlde first  
frame the earth to be hard and  
dry, and then couered it with  
waters, that so it might fructifie  
and produce plantes of diuers  
greene and fruitfull trees: so also  
the same our Lord God permit-  
teth some soules to be founde in  
their prayers drye and barren,  
without tast or sauour of deuot-  
ion at al, that by their patience  
in perseueraunce of this trauell  
of minde and lothsomnesse, they  
come

of meditation.

come afterwards to bring forth  
faire fruite and plentifull of  
much vertue and grace which  
shall be bestowed on them. And  
that God doth signifie vnto vs  
in saying by the Prophet Iere-  
mie: I remembred her because  
she did follow me in the desertes  
and wildernes, and in that land  
that is not sown. Which is to  
vnderstande of the soule that  
perseuered and continued in see-  
king after God, although shee  
felte her selfe drye and desert,  
without feeling or taste of deuo-  
tion or consolation. And the  
same affirmeth Christ our re-  
deemer in the Gospell, saying:

L. j.

In

## The fruite

In your patience ye shall possesse your soules. Take more courage then, good Christian brother, and let not thy d2inesse or vnsauerie lothsome nesse, or payne which thou feelest in meditation or prayer, cause thee to turne backe and leaue of thy godly purpose: Least it happen to thee as to the children of Israel, who deserved not to enter into the desired land of promise, because they had not patience in their famine & hunger, with other payne and trauell whiche they suffered in the wilderness. Endeavour rather to followe that perseueraunce of the woman

of meditation.

man of Cananie, who although she saue her selfe not regarded, and shaken off from Christ, she did not for all that mistrust, nor ceased her sute or petition: and so deserved to obtayne muche more of him then that whiche she asked or desired. And the like thou mayest well hope shal happen vnto thee, if thou wilt haue the lyke patience and trust in God, which sayth, he that continueth vnto the end shalbe saued.

To conclude, helpe thy selfe therefore with these thre ternaries of aduises and counsells, which I woulde thou shouldest alwayes haue freshe in thy re-

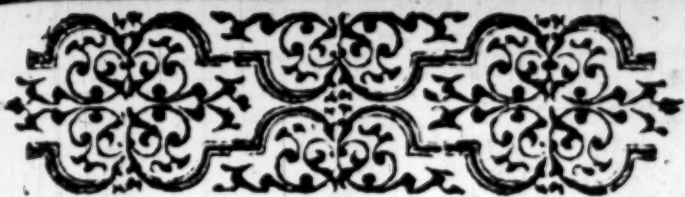
L. y.

mem.

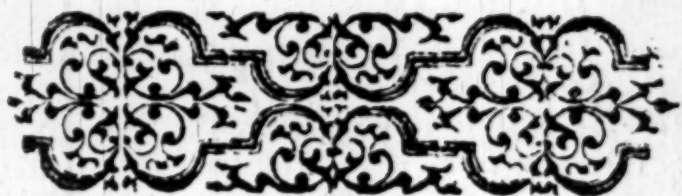
**The fruite**  
membzaunce , and to pꝛactise e-  
uerye one of them in their due  
place as shall bee needefull , as  
well befoze pꝛayer , in pꝛayer,  
as after : and thereby (and that  
pꝛincipallye by Gods grace,  
which he shall vouchsafe to geue  
thee ) thou shalte bee able with  
great fruite and comfort to ex-  
ercise thy selfe in these medi-  
tations of the blessed  
passion folowing, as  
the holy Euange-  
listes declare  
the same.

(::)





Certayne godly Medita-  
tions and prayers vpon  
the Passion of our Lord  
and Sauour Iesus  
Christe.



L. iij.

## Meditations and prayers



*Perfundit caput vnguentis pia femina Christi:  
Atque pedibus tergens crinibus ipsa suis.*

The

vpon the passion.

¶ The first meditation is of the Supper that was made to Christ our Lord in Bethania, sixe days before his passion, which is the Saboth before Palmesunday.

Concerning which ye may meditate these poynts following.

<sup>1</sup> **H**owe that Christ oure redēmer comming vn- to Bethania sixe dayes before his Passion, sup- ped in the house of Symon Le- prosus, where at that tyme was Lazarus & his two sisters Martha and Magdalen, and it is to be supposed, that the most  
L.iiij.      blessed

Meditations and prayers  
blessed virgin his mother was  
there also.

2 Consider with what chéerful-  
nesse and diligence Martha ser-  
ued at the table , and that most  
feruent loue & deuotion of Ma-  
rie Magdalene : who taking a  
vessell of Alabaster full of pre-  
cious oyntment, powred it vpon  
the head and féele of hir be-  
loued maister , and wyped his  
féele with her heare, and howe  
that the house was filled wyth  
the sauour of that swéete oynt-  
ment.

3 Remember also howe the  
traitour Judas murmured that  
Magdalene had so bestowed an  
oynt-

vpon the passion.

oyntment of suche great value:  
And how our most gracious Ie-  
su defended her, and prayled the  
woorke of so greate charitie  
and deuotion that she had done.  
In the whiche was signified  
hys death and buriall that was  
at hande.

### The prayer.

O My G D D and Lorde , a-  
mongest other seruices and  
sacrifices which are acceptable  
to thee , and which thou requi-  
rest of vs , thou haste declared  
howe the sacrifice of laude and  
prayse pleaseeth thee. Wherefore  
knowe

Meditations and prayer,  
knowing howe much all men  
are debtours to thee for so great  
giftes and benefites receyued of  
thy most liberall hande : I de-  
sire to offer to thee the same sa-  
crifice. My soule therefore, most  
sweete Iesu, maketh adozation  
and giueth thanks to thee, and  
all my powers within me bles-  
seth thy most holy name, for all  
the works which thou hast done  
in the course of thy blessed lyfe,  
& for the innumerable sorowes,  
reproches and tormentes which  
thou hast suffred in thy passion,  
which thou wouldest shoulde be  
alwaies impzinted in my hart.  
And first I laude & prayse thee,  
that



vpon the passion.

that knowing the nearer thy sorrowfull death was at hand, and for the whiche those thy deare friendes that loued thee so entirely should be in great sorrowe and sadnesse : it was thy godly pleasure first to cheere and kindly entertayne them, in supping with them in Bethanie, where those two moste deuoute sisters Mary and Martha declared the pure loue thy bare vnto thee. I beseeche thee my good Lorde, which art the faythfull louer of all them that loue thee, for thine infinit loue to vouchsafe to kinde and inflame my heart with the fyre of thy loue : that I may  
loue

Meditations and prayers  
loue thee from the bottome of  
my heart as I am bounde , and  
giue mee grace to followe that  
feruencie and deuotion , which  
thy deuout seruaunt Magdalen  
shewed , in casting that swete  
liquor vpon thy heade and feete:  
And that I maye also declare  
the same, in annoynting of thee  
spirituallye : That is , in belie-  
uyng stedfastlye , in honouring  
and reuerencing duely thy diui-  
nitie and most holy humanitie,  
in workyng accordyng to my  
power , in the seruice of my  
neighbour , to ayde and helpe  
him , and to perseuer in so do-  
ing all the dayes of my lyfe.  
That

vpon the passion.

That by these meanes in exchange of that filthynesse and odious saour which my sinnes haue vnto this tyme caused, I may render for the time to come, the sweete saour of good woꝝkes which may bee acceptable both vnto thee and others that shall see the same.  
Amen.

In

# Meditations and prayers



*Insidet in tardo regum rex Christus asello :  
Cui vestem ac ramos plebs bona sternit ouans.*

**The**

vpon the passion.

The solemnitie in the receiuing  
of Christ into the citie of Ie-  
rusalem the sunday be-  
fore his passion.

¶ Poynts to meditate vpon.

How that the day folowing,  
that is to say, fyue dayes before  
that Chyste the true Lambe  
should be sacrificed for vs in his  
passion, he would present hym-  
selfe in Ierusalem, euen as the  
lawe commaunded of the my-  
sticall Lambe, whiche so many  
dayes before it shoulde be sacri-  
ficed, was to be prepared.

And for to shewe his good  
will

Meditations and prayers  
wyl and with what desyre of  
mynde, he came to offer hym  
selfe: he woulde therefore enter  
into Ierusalem with that ioye  
and solemnitie as was shewed  
him.

2 Consyder with what deuotion and ioye, the people at that tyme receiued their true king and Lorde, and the diuersitie of seruice they shewed in honouring him: as in dressyng the strætes with bowes, and spredding their garments befoze him in the waye, and prayling him with songes.

3 Call to minde also howe that in the myddest of that feasting  
and



vpon the passion.

and ioye in whiche our Lorde went, when he sawe the Citie of Ierusalem, he shedde his sorrowfull teares, well knowing how farre contrarywise within the space of five daies he was to bee handled of them, and sorrowing within him selfe the destruction of that Citie, which he knew for their sinnes should be destroyed and brought to ruine. Consider howe straightwayes after his entring into the Citie, he went to visite the Temple, out of the which he draue away them that pzophaned the same with their marchandize in buying and selling.

M. j.

The

## Meditations and prayers

### The prayer.

**I** Adore and worſhip thee moſt  
louing Jeſu , true and eternal  
King of Heauen and earthe , to  
whom al adoration, honour and  
reuerence is due , for all the  
workeſ whiche liuing in thys  
worlde thou diddeſt with won-  
derfull wyſedome and infinite  
charitie.

And ſpecially I giue thanks  
and praife to thee for that rea-  
die good wyll , with which thou  
moſt innocent Lamb, knowing  
that thou ſhouldeſt be ſacrificed  
for the ſynnes of the worlde,  
wouldeſt a fewe dayes before  
preſent

vpon the passion.

present thy selfe in Ierusalem,  
entring into it with feast and  
triumphe, willyng thereby to  
declare thy chærefulnesse and  
moste earnest desyre wherein  
thou camest to offer thy selfe vnto  
death, whercon thou knewest  
our life to depende: & that in  
dying thou shouldest ouercome  
and triumph ouer death it selfe,  
hell, sinne, and all other our e-  
nemyes. I beseech thy immeasur-  
able bountie and goodnesse, to  
gyue mee grace and strength,  
willynglye and gladly to offer  
my selfe to suche dangers and  
trauels as shall behoue mee to  
suffer in this lyfe, for thy ser-  
uice

P.y.

Meditations and prayers  
vice: and make me to despise for  
thy loue, all the prayles and ho-  
nours with which this deceite-  
full world would deceiue me:  
euen as those solemnities, pray-  
les, and honours, with whiche  
the people of Ierusalem recei-  
ued thee, did not let thee with  
great compassion to weepe and  
lament, what time other sang  
and made great ioy.

Let my chiefe care be to seeke  
thee, and haue a zeale to honour  
thee and thine eternall Father:  
seeing and considering that thy  
care, which as soon as thou had-  
dest entred the citie, thou did-  
dest by and by goe to visite his  
tem-

vpon the passion.

temple, and beholding that most  
feruent zeale of thine, in dry-  
uing oute of it all them that  
boughte and solde in the same,  
not contented that the house of  
prayer shoulde be so prophaned.

I humbly therefore beseeche thy  
diuine maiestie, that thou driue  
out of my heart euerie thing  
that may prophane or defile it,  
to the ende it maye rest as thy  
temple and house of prayer,

into the which thou maye

est vouchsafe to en-

ter and dwell.

Amen.

M.ij.

Conui-

# Meditations and prayers



*Communis fis Christe cibus, coena q̄, refectis  
Abnis ipse pedes: cum loca sola peris.*

OF



vpon the passion.

Of the last Supper which Christ  
our Lorde made to his disci-  
ples : there maye be these  
poyntes following to  
meditate vpon.

1 With howe great meekenes  
and humilitie the sauour of the  
wozld rising from supper, wa-  
shed the fete of his Disciples,  
and also of Judas, and wyped  
them with the towell where-  
with he was gyrt.

2 Secondarily, consider of the  
entier loue which moued him to  
institute that high Sacrament,  
in the which he gaue his Disci-  
ples to eate his most sacred bo-

M.iiij.

dy

Meditations and prayers  
by and pꛛecious blood to drinke,  
and willed it shoulde remayne  
in his Church; as the foode and  
consolation of our soules.

3 Thirdly, call to minde that  
heauenly lesson which he pꛛea-  
ched to his Disciples, comfort-  
ing and exhorting them and vs  
also, to humilitie, charitie, and  
patience, of the whiche ver-  
tues he gaue vs so lively  
examples in the lat-  
ter ende of his  
life here.

The

vpon the passion.



The prayer.

I Geue thee thanks most swæte  
Jesu with all my hart, for thy

Meditations and prayers  
marueilous humilitie in aba-  
sing thy selfe to become as a ser-  
uaunt to washe the foete of thy  
seruants. And also I prayse and  
woꝛship thee, foꝛ the inestimable  
benefite that thou diddest woꝛk  
foꝛ vs, in willing to continue  
with vs in thy most holy sacra-  
ment, in the whiche thy blessed  
body is verily contained, foꝛ the  
foode and comfort of our soules.

I humbly beseeche thy infinite  
clemencie & pitie, to graunt me  
grace to folowe this example of  
so great humilitie: and that my  
vile condition neuer become  
proude, when I shall consider  
and see thy maiestie so humbled.

And

vpon the passion.

And vouchsafe also my gracious  
Lorde and Redēmer, to washe  
my foete : that is to say , the af-  
fectes and naughtie passions of  
my soule: And giue me that loue  
and charitie which thou diddest  
so greatlye commende to thy  
Disciples , that with purenesse  
of hart, and with suche inwarde  
cleannesse of minde as I am  
bounde , and as is acceptable to  
God, I may draw neare to this  
moste swēte Sacrament , and  
participate aboundantlye of  
those effectes which it woꝝketh  
in deuoute soules. Graunt me  
also , O celestially Scholema-  
ster and euerlasting wisdom of  
the

Meditations and prayers  
the father, that thy most blessed  
words may be impzinted in me,  
which thou didst pzeach in this  
worlde, & chiefly those words of  
thy latter talke neare thy death  
bæing full of so great charitie &  
cōsolation, with the which thou  
didst cōfort the sorowful minds  
of thy beloued Disciples. And  
seeing thou hast y word of euer-  
lasting life moze swete then the  
hony or hony combe, make my  
soule to tast it, chiefly to delight  
in it, and alwayes to obay it:  
& that by it, as by a most light-  
some lanterne, I may see how to  
guide my selfe in all my wayes  
and works. Amen.

Ter



vpon the passion.



*Ter prece sollicitat patrem sudatq; panesq;:  
Innocuas stringunt impia vincula manus.*

Of

Meditations and prayers  
Of the prayer in the garden, and  
apprehending of our  
Saviour.

¶ Poyntes to meditate  
therevpon.

1 How our saviour going into  
the garden, to which place he  
knew his enemies should come  
for to apprehend him: with that  
inward sorrow and feare which  
for our saluatiō, freely his soule  
would feelee, he fel doونه flat on  
the ground, & with most great  
reuerence, he made his prayers  
thre times to his father, pray-  
ing him that y bitter cup which  
was prepared for him, myght  
passe away: yet notwithstanding  
sub

vpon the passion.

submitted himselfe alwayes to  
his fathers most godly will.

2 Howe that his affliction and  
anguishe increasing, which wil-  
lingly he receaued, caused hym  
at the last to sweate droppes of  
blood, that fell vpon the earth:  
And beyng in this agony, there  
came downe an Angell from  
heauen to comfort him.

3 How that being moued with  
the burnyng desyre of our re-  
demption, he went and met his  
enemies in the face: and was  
content to be kissed of that trai-  
tour Judas, and of the other to  
be taken and cruelly bounde, to  
be forsaken of his disciples, and  
brought

Meditations and prayers  
brought to the house of Annas  
the Bishop.



The

vpon the paison.

¶ The prayer.

**B**lessed be thou my Lorde and  
God, O Iesu Christ, for that  
thine infinit mercy, that it plea-  
sed thee, for to harten and com-  
fort vs, to be assaulted thy selfe  
wyth suche extrême feare and  
sadnes. And thou being the glad-  
nesse and comforte of Angels,  
diddest take well in worth to be  
comforted of an Angell. I blesse  
and prayse thee also for that thy  
feruent loue, that for to lose  
the bondes of our sinnes, and to  
set vs at true libertie, suffe-  
redst thy selfe to bee taken and  
bounde of thy enemyes shame-  
fully like a thiefe. I beseeche thy

R. I.

infinit

Meditations and prayers  
infinite goodnesse therefore that  
in mine afflictions , feare , and  
sadnesse , I may haue the grace  
alwayes to run vnto thee with  
most humble and deuout praier,  
submitting my selfe wholly in-  
to thy blessed handes : and that  
so to doe, may be my onely com-  
fort and helpe, seeing that with-  
out thee, vaine is the health and  
helpe, that any worldly creature  
can giue me . I beseeche thee also  
most meeke Lambe, by that thy  
patience and gentlenesse, which  
with hard cordes and ropes did-  
dest suffer thy selfe to be bounde  
when thou wast taken : that  
thou wilt vouchsafe to bynde  
my



vpon the passion.

my soule, with the chaynes of  
thy loue, that I being loosed by  
thee from my sinnes, and from  
my disorderly affections, suffer  
not my selfe to bee anye more  
bound with them. And that nei-  
ther the diuell, the worlde,  
nor the fleshe, may at any  
time separate me from  
thy loue, seruice, and  
most blessed will  
and pleasure.

Amen.

(::)

P.g.

Ad

## Meditations and prayers



*Ad sedes Annæ rapinæ Caiſæq; tribunal:  
Hic tota inſultat nocte proterua cohors.*

How

vpon the passion.  
How Christ was led to the  
house of Annas and  
Caiphas.

¶ The poyntes to meditate.

1 The blasphemies and villanies which were spoken against our redeemer by those wicked ministers: the outrages, buffetinges and beatings which he suffered when he was led from y<sup>e</sup> garden to Annas house, where he was first presented.

2 Consider the great meekenes, humilitie and modestie, which shyned in our Saviour whiles he stode before the presence of  
N.ij. that

Meditations and prayers  
that proude byshoppe, and aun-  
swered to the demaundes of his  
doctrine and of his Disciples : &  
tooke so patiently those reproch-  
full strokes and buffets.

3 And after that, holwe wyth  
like spite, cruell handeling, and  
shame, he was ledde to the house  
of Chaiphas, where they bled  
muche scoornings & iniuries to-  
wards him : as in couering and  
blindfolding his blessed and re-  
uerend face, spitting in it,  
and striking it : so that he  
passed all that night  
without any rest  
at all.

The

vpon the passion.



¶ The prayer.

**R**ender thanks and prayles  
to thee, moste louing Iesu, for

Meditations and prayers  
thy inuincible patience , with  
which it pleased thee for vs most  
vyle sinners , to beare and suffer  
so greate trauelles , paynes and  
iniuries , submitting thy most  
blessed bodey to them that did  
beate it , and thy most reuerend  
bearde and heare , to them that  
dyd teare it , bespit it and soyle  
it : and diddest not turne thine  
amiable face from them that did  
spitte in in. I do humbly beseech  
thy goodnes for that thy insupe-  
rable patience sake , with which  
thou sufferedst so many strokes  
and beatings without grudge  
or anger towarde thyne ene-  
mies : that thou wilt graunt me  
Strength



vpon the passion.

strength and patience , to suffer all persecutions and iniuries, which in this worlde are wrought against me, knowing that my sinnes deserued muche more.

And seeing that thou, O Lord, whose face the Angels desyre to behold, wast content to haue it defyled with their mosse filthy spettings , and all for to beautifye our soules : graunte me grace not to regarde the vanities of thys body, or of the world, but to care for the beautie of my soule , and the ornaments of holy vertue, and the workes thereof : With which

A

Meditations and prayers  
I may seeme worthy to appeare  
befoze thy face , in that mosse  
happye kyngdome , where the  
true and perfecte beawtie is:  
And where they shall be a-  
dozned and clothed in glo-  
rie that shall raygne  
with thee with-  
out ende.  
Amen.

Turba

vpon the pafsion,



*Turba furens instat trahit ad præteria vincitum.  
Ficta probare malo crimina septe paras.*

How

Meditations and prayers  
How Christ our Redeemer was  
brought to Pilates house.

¶ Poyntes to meditate vpon.

1 Howe the frydaye morning  
those wicked Iewes which so  
greatly desired the death of him  
that was the giuer of life, came  
earely in the morning to the  
house of Caiphas where they  
left him, & after they had made  
an end of their wicked councell,  
in the which they iudged hym  
woꝛthy of death, they led hym  
to the house of Pilate, that hee  
might giue iudgement on him.

2 Consider with howe great  
modestie our Lorde stode in the  
presence

vpon the palsion.

presence of Pilate, & with holwe  
great humilytie he aunswered  
to the thinges he demaunded of  
him, and woulde neyther excuse  
noꝛ defende himselfe, agaynst  
any false inditement oꝛ accusa-  
tions layd to his charge.

3 Consider also specially those  
woꝛdes of our redeemer which  
he spake to Pilate: that is, when  
he sayde, my kingdome is not of  
this woꝛlde: declaring by those  
woꝛdes, that albeit he were the  
true king of heauen and earth,  
he came not yet to reigne in the  
woꝛld, but to suffer paines and  
to die foꝛ the life and redempti-  
on of the woꝛld.

The

## Meditations and prayers

### ¶ The prayer.

Blessed bee thou Kinge of heauen  
for thy so great humility,  
that being the vniuersall iudge  
of the liuing and the deade, it  
pleased thee so much to abase thy  
selfe to be led and to be iudged of  
an vniust iudge. Who although  
he knelwe thy innocencie and al-  
so the enuie of thy persecutours:  
yet he suffered himselfe to bee  
peruerted and overcome with  
worldly feare. All whiche thou  
diddest willingly suffer, without  
laying of any excuse for thy selfe  
in any thing: so great was thy  
desire



vpōn the passion.

desire to gyue thy lyfe for the  
wōrld vnto death, being moued  
thy selfe thereto, through thy  
passing loue and charitie.

I beseeche thee, O Lorde,  
to cleanse away from mee  
all wycked inclinations which  
I feele in my selfe, when I ex-  
cuse my synnes and my greate  
imperfections: Where as thou  
being an innocent and voyde of  
all faultes, wouldest not excuse  
thy self of those false and vniust  
accusations whiche were layde  
against thee. And seeing thou did-  
dest confesse that thy kingdome  
was not of this worlde, I pray  
thee by that pouertie and base e-  
state

Meditations and prayers  
state, in which thou being King  
of heauen wouldest liue vppon  
the earth : That thou wilt  
graunt me grace to dispise the  
honour & vaine fauour of thys  
wozld, and that I onely desire  
and seeke for that true and e-  
uerlasting kingdome, which  
thou hast prepared for the.  
that truely and dues  
ly loue and serue  
thee. Amen.

(::)

Ductus

Du

In

vpon the passion.



*Ductus ad Herodem cum nil respondeat, albam  
Induitur chlamydem luditur, eijcitur.*

D. f.

How

Meditations and prayers  
How Christ beeing ledde vnto  
Herodes house, was also there  
mocked & scorned.

¶ Poynts to meditate.

1 Call to minde the diligence  
and busie crueltie of those per-  
uers ministers of iniquitie, in  
leading our Saviour from Pi-  
late to Herode, with their grie-  
die and insatiable desire to put  
him to death.

2 Remember also that cleare  
bryght quiet countenaunce, and  
continuell silence, in the which  
our most meeke Saviour stood  
befoze Herode, without answer-  
ring

vpon the passion.

ring to any question they made  
to him, because they were al cu-  
rious, bayne, and vnp2ofitable.

3 Now that beeing mocked and  
sco2ned of Herode and his peo-  
ple, he was apparrelled in deri-  
sion with a white garment: and  
then bzought againe to Pilates  
house, with all the shame

and reprochfull deuils

les they could i-

magine.

D.ij.

The

## Meditations and prayers



¶ The prayer.

**I** Mosste humbly adore and  
worship thee most benigne



vpon the passion.

Y<sup>e</sup>su, for those wearisome iour-  
neys which for our saluation it  
was thy will to make, beeing so  
many times led, hurried, and  
haled from one iudge to an o-  
ther: in which proceſſion thou  
didst suffer such gasings, shame,  
and mockeries, namely, beeing  
clothed with that white garmēt  
thou wast of all men mocked  
and scorned. How shal I be able  
O Lord, to answer these thy so  
great mercies and benefites re-  
ceiued at thy godly hands: that  
being by the transgression and  
disobedience of our first father  
Adam, spoyled of that white gar-  
ment of innocencie and immor-

D. iij.

talitie

Meditations and prayers  
falitie wherwith he was indu-  
ed, thou which art the second A-  
dam, our most true and louing  
father, woldest recompence that  
losse and others which we had  
receiued of him, in bæing con-  
tent to be so clothed & dispised,  
besides other great iniuries and  
tozmentes whiche thou diddest  
suffer. I therfore besech thy ma-  
iesty, for thy so gret trauels and  
rebukes, that thou wilt pardon  
me my euill and vnprofitable  
walkings which I haue made  
in the discourse of my life, wal-  
king in the waye of perdition :  
and graunt me grace to runne  
cherefully from hencefozth in  
the

vpon the passion.

the way of thy holy commaun-  
dementes, & perfect obseruance  
of my calling and state. So that  
I grudge not oꝝ disdayne, al-  
though I be neuer so muche set  
at nought & despised of men foꝝ  
thy loue, sith that I see thee whi-  
che art the wisdom of the eter-  
nall father, with so great silence  
to holde thy peace, and be con-  
tent to be mocked and clothed  
like a foole, to recompence so my  
folish pageantes and ignoran-  
ces, with which I haue so many  
times offended thee, from the  
which I pray thee frō hence-  
foꝝth to preserve me.

Amen.

D. iij. Expe-

## Meditations and prayers



*Ex pedit hic virgas index & verbera torques:  
Largifluo tellus, sanguinis imbre mades.*

The

vpon the passion.  
The scourging of Christ  
our Sauour.

¶ Poyntes to meditate.

- 1 How our Lorde being brought  
agayne to the house of Pilate,  
who thinking by giuing him  
some kind of punishment to mi-  
tigate the rage of the Iewes  
that were very importune vpon  
him to put Christ to death: he  
tooke order he shuld be whipped.
- 2 Consider the sharpnesse and  
bitter crueltie of those pityleste  
tormentoꝝ in scourging of that  
most meeke Lambe, in spoyling  
him of his garments, and bin-  
ding him strongly to a pillar,  
and so to beate him without all  
mercy

Meditations and prayers  
mercy and compassion.

3 Remember also how cruelly  
he was whipt and beaten with  
rodde, so that there remayned  
no one part of his blessed body  
vnwounded noz vnbadhed with  
blood, frō the crowne of his head  
to the soles of his fēete.

¶ The prayer.

I Adore & worship, O my Lorde  
God, thy deepe iudgementes,  
which are worthy to be adored  
and magnified, and not serched.  
And amongst other I worship  
and thanke thee, for that which  
sufficeth to make the very An-  
gels them selues to maruell:  
that



vpon the passion.

that thou being the beloued  
sonne of the eternall Father, to  
whom all seruice and reuerence  
is due, and of whom it is writ-  
ten that the whip shal not come  
neare to his tabernacle: diddest  
willingly consent to be bounde  
naked to a piller, and so sharply  
to be whipped and beaten, as if  
thou haddst bene some vile slaue  
and vagabound: willing to pay  
with so sharp stripes of thy vir-  
gin fleshe, for the vayne and su-  
perfluous delightes that I thy  
vile slaue haue pampered my  
fleshe withall, agaynst thy will  
and pleasure.

And seeing thou hast vouchsafed  
to

Meditations and prayers  
to defende me with thy shoul-  
ders, suffering them to be sharp-  
ly whipped: I beseech thy infinit  
clemencie to keepe far from me  
the scourge of thy wꝛath, the  
which I know to haue deserued  
foꝛ the multitude of my sinnes.  
And let this thy discipline teach  
me hereafter, and cause me to  
shake off all delicatenesse and  
pleasures in pampering of my  
fleshe, by chastening and mortifi-  
fying of it by due penance, be-  
cause it may not rebel any moꝛe  
agaynst thee, and hinder me to  
attende vpon thy seruice  
as I am bound.

Amen.

Spinea

vpon the pafsion.



*Spinea ferta caput pangunt : illudis amictus  
Purpureus, turbis ecce homo prætor ait.*

OF

## Meditations and prayers

### Of the crowning of Christ with thornes.

#### Matter for meditation.

1 **H**owe those tormentors bee-  
ing w<sup>o</sup>erie of beating that bles-  
sed body, did loose him from the  
piller, and howe our most pa-  
tient Lorde did humbly gather  
vp his garmentes whiche they  
had caste and scattered on the  
grounde, with the whiche he co-  
uered agayne his moste sacred  
body, beeing all bloody, soze and  
full of payne.

2 **C**onsider howe that hauing  
yet scantly put on his clothes,  
the

vpon the passion.

the souldiers of Pilat were busie to honoꝛ him in scoꝛne, with royall ensignes, because they sayde, he had made him selfe a king, they clothed him with a red purple cape oꝛ mantell, and crowned his head with a garlande of mosste sharpe pricking thoznes, and they put a reede in his hande in stead of a scepter, with which they strake him, and kneling befoꝛe him, in mocking they saluted him.

3 Then also beholde howe Pilate brought fowth in the sight of all the people, the king of heauen, euen as he was so mocked and yll handled, thinking that their

Meditations and prayers  
their obstinate furie might be  
so pacified, when they should see  
him in that case woꝛthy of pitie  
and compassion. But it no  
thing sufficed them, but  
rather they cried the  
moze, crucifie  
him,

The

W



vpon the passion.



¶ The prayer.

What thanks may I render to thee  
P.s. D

## Meditations and prayers

O my God, that thou being the true king of heauen & of earth, and so worshipped and reuerenced of the Angels them selues, diddest not refuse to beare that shamefull and painfull ensignes of a faygned King, with which thou wast scorned and mocked of moste vile men, neither yet diddest grudge to appeare openly in the sight of all the people with that painefull sharpe pricking crowne of thorne, where with thou wast crowned of the, whom thou contrariwise desiredst to crowne with glozy: And who would not maruell at their obstinate malice, in y they could  
finde

vpon the passion.

finde out so many inuentions, & moze to put thee to shame, paine and tozment: but moze cause of marnell is in thy burning charitie, Lord, which the waters of so great tribulations and persecutions were not able to quenche, no, no: in one poynt to coole.

And euen as thou wast neuer satisfied, no: couldest thinke in thy self to haue loued vs inough: so thou couldest neuer fully satisfie thy selfe in suffering for them whom thou louedst. Let thy bountifull goodnesse, therefore bee honoured and thanked of the Angels & of all creatures, the which I doe also adore and

P. y.

woz:

Meditations and prayers  
worship and desire that I maye  
alwayes so doe with all reue-  
rence : humbly beseeching thee,  
that thou wylte cause mee to  
knowe thy highnesse & almygh-  
tie maiestie, that I maye with  
truth and vnfaynedly, continu-  
ally honour that same, & to giue  
me grace that I may wyth the  
eyes of my soule beholde that  
lamentable spectacle and sight,  
whiche Pilate shewed to the  
Iewes, in saying, beholde the  
man : That my hart being ther-  
by made tender and mollified,  
I maye haue the more compas-  
sion and pitie of thee, and wyth  
more earnest desire loue thee, &

em

vpon the passion.  
embrace thee.

And also to reioyce in my selfe  
to be reuiled and dispised in the  
world for thy sake according to  
thine example, hoping after-  
wardes through thy mer-  
cy to be crowned of  
thee in heauen.  
Amen.

P.ij.

Insions

## Meditations and prayers



*Insons damnatur, sax. dem. portare iubetur  
Proh dolor, ipse sue pondera sœna crucis.*

**How**



vpōn the passion.

Howe Christ caried the Crosse  
to be crucified: and the poynts  
to meditate thereon.

1 Howe Pilate beyng weryed  
with the importune calling and  
crynges on of the Iewes, did  
iudge Christ the authoꝝ and gi-  
uer of life to death: whose iudge-  
ment he willingly accepted, for  
the great desire he had to worke  
our saluation.

2 Consyder with howe great  
humilitie, he did beare that hea-  
uie tree of the Crosse vpon his  
shoulders : Which for that it  
was so huge and great, made  
hym often tymes to fall to the  
grounde

Meditations and prayers  
grounde, and so to renewe his  
græuous paines.

3 Consider also that being not  
well able to goe for his weake-  
nesse and mightie burthen, they  
tooke the crosse of his shoulders  
and caused Cirineus to beare it.  
And howe hee turned himselfe  
to comfort and admonishe the  
deuout women, who with great  
compassion followed hym wee-  
ping : Where you maye call to  
mynde what sorowe his blessed  
mother suffered when shee saue  
this lamentable sight.

¶ The prayer.

Who woulde not bee amased,  
O moste swæte Iesu, of the  
bottoms

vpon the passion.

bottomlesse fountain of thy passing humilitie, that beeing the iudge of the liuing and the dead, to whome by thy heauenlye father all iudgement was committed: wouldest submitte thy selfe to bee iudged of a mortall man, being an vniust and prophane person, thou being most innocent and cleare from al sin, and to accepte with great obedience & meekenes the sentence of death which malefactours deserue, that by death they might obtaine life. I render vnto thee infinite thanks as wel for this incomparable charitie, as also for that good will and readinesse  
with

Meditations and prayers  
with the which as it were an o-  
ther Isaac, thou cariedst on thy  
backe, the wood wherewith thou  
shouldest be sacrificed in the fire  
of thy most burning charity: wil-  
ling thereby to make satisfacti-  
on to the iustice of thine eternal  
father for our sinnes which thou  
barest on the crosse. And sayng  
that in accepting the sentence of  
death which Pilate pronounced  
against thee, thou deservedst that  
the sentence of eternall death  
shoulde be reuoked whiche was  
pronounced against me: therefore  
I humbly beseech thee of thy mer-  
cie to defend & keepe mee, that I  
deserue not to leese this so great

vpon the passion.

priuiledge of grace, & to incurre  
by my sinfulness, into the same  
sentence of damnation, from the  
which for thy part thou hast de-  
liuered mee. Geue mee also the  
grace and strength to bee al-  
wayes able to followe thee in  
bearing of my crosse according  
as thou haste commaunded vs :  
that is to say, the trauels & tri-  
bulation which it shall please  
thee to lay vppon me in this life.  
The which for good cause maye  
be easie and light vnto me : con-  
sidering the paine and trouble  
thou diddest feele, in bearing so  
willingly for my loue thy crosse.  
Amen.

Crux

## Meditations and prayers



*Crux recipit fessum, clavi palmasq, pedesq;  
Trajciunt, sedant fellea vina sitim.*

Of



vpon the passion.

Of the nayling of Christ vpon  
the Crosse, ye may meditate  
these poyntes.

1 Howe that being with great  
trouble and trauell nowe come  
to the mount of Caluarie which  
was the place where the male-  
factours shoulde put him to exe-  
cution, in steade of good wyne  
which they vsed to geue others  
that went to their sorrowfull  
death to comfort their spirites,  
they gaue Christ wine that was  
myrte with gall, because there  
shoulde no member or part, nor  
yet anye sense remayne in him  
without tozment.

2 Re

## Meditations and prayers

2 Remember the inhumanitie of them to spoyle him of his garments, which was a new cause of grieve and torment to that most meeke Lambe, and a renewing of the exceeding sorowes which he suffered. And likewise call to minde howe that beeyng spoyled of his garments, hee stood all naked, in most bytter sorowes, grieve and shame.

3 Then further consider, with howe great crueltie they caused hym to bee stretched vppon that harde bedde of the Crosse, which they had prepared for him : On the which they perced throughe and nayled with bygge grosse nayles,

vpon the p[er]sion.

nayles, the most holy hands and  
feete of him, that made bothe  
heauen and earth. And on the  
other syde consyder wyth what  
exceedyng patience and charitie  
hee suffered so great tormentes  
as no tongue suffyceth to ex-  
presse.

¶ The prayer.

**N**O tongue most mercifull Je-  
su, sufficeth to giue thanks  
and prayse worthe to thee, for  
thy burning charity, which cau-  
sed thee with so great patience  
to beare and suffer the incom-  
parable tormentes thou diddest  
feele,

Meditations and prayers  
feele, what tyme thou wast naye  
led vpon the Crosse.

For albeit the grieffe & smart  
of thy paine and sorowe were  
exceedyng great : yet without  
all comparison muche more  
passing great and vnspeakable  
was the greatnesse of thy loue  
that pricked thee forward to  
suffer it.

Thy verie works, O Lorde,  
praise thee, and for my parte I  
thanke and praise thee, as much  
as I maye, confessing my selfe  
neuer to be able to thanke thee  
for the least parte of that I am  
bounde vnto thee.

And therefore I praye the  
for

vpon the passion.

for those moste bitter sorowes  
and for the entier loue of thine,  
which caused thee for the salua-  
tion of the worlde to suffer so  
græuous tormentes: that thou  
wilt graunt me grace that they  
maye be alwayes fired in my  
harte and minde as the percing  
arrowes of thy tender lous, and  
that renouncing all vayne loue  
of this worlde, I maye be sure-  
ly nayled and fastened to thee in  
perfect loue and obedience. And  
for so muche as thou art figu-  
red by that cluster of grapes  
whiche the two men broughte  
on a staffe vppon their shoul-  
ders from the lande of promise,

A. J.

and

Meditations and prayers  
and waste troden forth in that  
wine presse of the Crosse, that  
out of thee should flowe moste  
swete wine to swæten and o-  
uercome our soules: sweten  
and fil my soule with that wine  
which causeth men to become  
chast and pure.

And cause that I be fast nay-  
led with thee, with the nayles  
of thy loue and charitie. Tho-  
roughly naye my fleshe with  
the feare of thee, that it be not  
rebellious agaynst the spirite:  
and let my hands and fete be so  
nayed with thine, that they  
neither moue noz stretch be-  
sides thy blessed will. And geue  
me



vp on the passion.  
me so abundant grace, that I  
may be desirous to suffer, and  
to be dispzayed of all men  
for thee, and to be pres-  
sed downe for thy  
diuine loue.  
Amen.

**D. y.**

**Con-**

# Meditations and prayers



*Conspicitur crux alma, solo celoq, verenda:  
In qua expiravit mox unusq, parens.*

How

vpon the passion.

How Christ was exalted vpon  
the Crosse.

¶ Poynts to meditate vpon.

1 How that beeing in maner as  
foresaide with such excessive so-  
row and outcryes of the people  
nayed vpon the crosse, he was  
exalted or lifted vp on high, that  
all men might beholde him. And  
was put in the place appoynted  
betwene two thæues that were  
also crucified with him.

2 Remember the incomparable  
sorrowe and anguisthe which his  
moste blessed mother felt, when  
she saw her swæete sonne woun-  
ded from toppe to toe, and de-  
formed so muche through the

2.ij.

Stripes

Meditations and prayers  
stripes and torments receiued,  
that scarcely she might knowe  
her owne childe.

3 Call to minde also howe a-  
mongst so many tormentes as  
our most mercifull sauour suf-  
fered, the first wordes he spake  
beeing nayed vpon the Crosse,  
was to pray for his very ene-  
mies and them that crucified  
him, whose blindness and cruel-  
tie grieued him more then his  
owne paynes and torments.

¶ The prayer.

I Confesse, my most sweet Lord  
and true louer of mankinde,  
that

vpon the passion.

that in all the time of my life,  
if I should do none other thing  
els both day and night, yet I  
could not worthily for my part  
praise and blesse thee, for this  
vniuersall benefite of the re-  
demption of mankinde, both yll  
considered of me & many other.  
What may I then say, O eter-  
nall loue of the father, seeing  
thee in our mortall flesh so aba-  
sed for my sake, tormented for  
me, and lifted vp vpon the crosse  
in the middelt of two theeues,  
and as one of them, and muche  
worlse handled?

O my Lord thanks be giuen  
to thee of all men, and of all An-

A.iiij.

gels

Meditations and prayers  
gels for thine infinite charitie  
the which is sufficient to make  
them all to maruell, seeing that  
I am he which hath committed  
the robbery, and yet it is thy  
pleasure to suffer the punish-  
ment due therefoze.

I beseech thee O infinite good-  
nesse, that seeing it hath pleased  
thee to paye for mine iniquitie  
and sinnes, and that thou haste  
pardoned me those whiche I  
haue committed: that thou wilt  
giue me grace to take heede that  
I trespasse not in the like of-  
fences hereafter, and that I de-  
serue not eternall tormentes,  
from whiche by meanes of thy  
for



vpon the passion.

tormentes thou haste so manye  
times deliuered me. Giue me  
O Lorde, the grace that I maye  
stande and staye my selfe surely  
and constantly by thy Crosse  
with thy moste blessed mother,  
feeling some part of the sorowe  
that she felt.

And giue mine eyes grace to  
looke vp vpon thee rayled and  
lifted on high vpon the Crosse,  
so that I maye be holpen from  
my spirituall soares, as they  
were holpen from their corpo-  
rall soares, who did beholde the  
serpent that Moyses did in fi-  
gure of thee exalt in the desert.  
Touchsafe also to graunt me so  
much

Meditations and prayers  
much thy fauour and grace, that  
I maye reſte my ſelfe vnder the  
ſhadow of this tree of life, and  
that I maye taſte of his moſte  
ſweete fruite, the whiche maye  
cauſe me to loue euen mine  
enemies, and to pray for them:  
euen as thou ſtanding nayed  
vpon the ſame tree, as it were  
from thy chayze and pul-  
pit, doeſt teach and  
preach vnto me.

Amen.

Exani-

vpon the passion,



*Exanimum pectus transfigit cuspidē miles :  
Pectore ab effosso lymphā cruorq; fluunt.*  
How

Meditations and prayers  
How Christ was thrust into the  
side with a speare.

¶ Poyntes to meditate.

1 When that wicked genera-  
tion had nailed and lifted vp the  
redēmer of the world vpon the  
crosse, and coulde not nowe any  
moze strike him with their han-  
des, they smote him with their  
tongs with many reprochefull  
words and blasphemies, giuing  
him vineger to drinke in his  
great thirst vpon a sponge.

2 Consider also how after the  
other words which he spake, in  
promising the thiese Paradise  
which committed himselfe vnto  
him, and giuing S. Iohn to his  
mother

vpon the passion.

mother in stead of her sonne, & in him also vs, and her to John, and likewise to vs, to be as a mother: and declaring the gret thirst whiche he had, and that chiefly was for our saluation: he then finally commended his spirite into the handes of his eternall father, and so inclining downe his head he yelded vp the ghost. Of whose tormentes and death the heauens declare they did in some part feele the griepe: for the sunne was eclipsed, the earth trembled, the very stones sheuered in peeces, the graues opened, the veyle of the temple deuided.

3. Cons.

## Meditations and prayers

3 Consider also the cruel launce  
and thrusting in of the speare,  
with the whiche Longinus ope-  
ned a gappe into the syde of  
Christ, out of the which issued  
blood and water. And albeit to  
him it was no payne, because  
he was already dead: , yet not,  
withstanding his most innocent  
mother felte it, whose bowels  
and hart was in those most gre-  
uous sorowes and sighes, per-  
ced and thrust through: agreea-  
ble to the prophesie of Simeon.

The



vpon the passion.

¶ The prayer.

**R**ender vnto thee, O Iesu  
Christ most high and eter-  
nall Bishop, infinite thanks,  
for that thou hast offered thy self  
to thy father in moste swæte  
sacrifice, and brought vnto an  
ende the woꝝks of our redemp-  
tion thou diddest take vpon thee,  
neuer staying therein neither  
for moste bitter toꝛmentes  
which they put thee too, nor yet  
for the multitude of blasphe-  
mies they spake agaynst thee.  
For the whiche I humblye be-  
sech thee, that thou vouchsafe to  
open the eyes of my soule, that  
I may beholde and see, and dili-  
gently

Meditations and prayers  
gently marke that whiche thou  
hast wrought and taught on the  
crosse and in thy death. Bring  
low, O Lord, my haughtines and  
pride, in seeing thy head incli-  
ned and brought lowe, vnder a  
crowne of thorne. Temper and  
moderate my gluttonie and in-  
temperancie, with the remem-  
brance of thy most swete mouth  
tasting the bitter gawle and vi-  
neger. Cause me to forsake the  
delites of the flesh: in seeing thy  
flesh put to so great paynes vpon  
the crosse. Mollifie the hard-  
nes of my hart, and suffer it not  
to be more hard then y<sup>e</sup> stones,  
which shiuered in peces at thy  
death.

vpōn the passion.

death, Make me, O Lord, to enter into thy open side, where I may more safely saue my selfe in the great and perillous flood of this world, then in the arke of Noe. Cause me for thy seruice willingly to endure & beare all trouble and aduersitie, seing that thou for my sake wouldest giue thy most blessed life: and euen as thou diddest perseuer and continue vnto death in the obedience of thy father, so graunt that I maye alwayes perseuer in obedience towards thee. Amen.

R.s.

Ex

## Meditations and prayers



*Ex cruce traiectos artus & frigida membra  
Detrahit, alia animi vis pietasq; virum.*

How

How our Redeemer was taken  
downe from the Crosse.

¶ The poynts of meditation.

1 How the rage of that vnhap-  
pie generation being partly mi-  
tigate & quieted with the death  
of him that is the life of y<sup>e</sup> world  
they returned into the citie: but  
his most afflicted mother conti-  
nued with him, accompanied  
with the beloued disciple John,  
and other deuoute women, ta-  
rying to see if they might by any  
meanes burie him.

2 Call to remembrance howe  
those honozable personages, Jo-  
seph and Nicodemus, hauing  
leauē of Pilate to take Christe  
frō the crosse, brought oyntmēts

R. y.

and

Meditatiand prayersons  
and other things necessarie for  
to embalme and burie him.

3 Consider also with how great  
deuotion, reuerence, and tears,  
they tooke him from the crosse :  
and howe desirous his vncōso-  
table mother was to take him  
in hir armes, & to imbrace him.

¶ The prayer.

**A**dore and worshop thee my  
most louing sauior, I thank  
thee and prayse thee with all my  
hart & power : for that throught  
thy most holy crosse thou haste  
recouered and saued the world.  
All thy workes, O Lorde, are  
most perfect, and so it was thy  
will and pleasure perfectly to fi-  
nishe



vpon the passion:

nishe this worke of so great importance of our redemption, not leauing any thing that was to be done or suffered, of that which of thine infinite wisdom was ordeined, and of thy holy Prophetes forespoken, which in those words thou diddest signifie: It is iustified: whiche thou spakest a litle before thou gauest vp the ghost.

Thanks be also to thy diuine power and might, with which dying thou hast destroyed death, after the maner of that strong Sampson, with thy death thou hast ouercome thine enemies. I beseeche thee therefore which  
R, ig. art

Meditations and prayers  
art the giuer of life, by the same  
thy deth, that mortifying all my  
concupiscences and disorderly  
affections, thou wilt reuiue my  
soule with the life of thy grace,  
and so make me dye to y<sup>e</sup> vayne  
pleasures, honours, and desires  
of the world & of the flesh, that  
it may liue onely to thee, onely  
confesse thee, adore and worship  
thee, dwell in thee, & seke for those  
things which belong to thy ser-  
uice: as those thy deuoute ser-  
uants did in taking of thee from  
the crosse, & honoring thy moste  
blessed body in procuring to  
burie it, being so greatly  
dishonored before.

pon vthe passion.



*Hic complexa sinu corpus miserabile nati  
Virgo parens lachrymis vulnera sacra vigat.*

**R. iij.**

How

Meditations and prayers  
How our Sauour beeing nowe  
taken frō the Crosse, was layd  
in his moſte ſorowfull  
mothers lappe.

¶ Poyntes to meditate.

1 First conſider with how gret  
tenderneſſe the moſt bleſſed vir-  
gin mother receiued y<sup>e</sup> dead body  
of her ſwēte ſonne beeing nowe  
taken from the crosse, & behol-  
ding particularly y<sup>e</sup> ſignes of his  
ſoares and wounds, with moſte  
tender loue ſhe kiſſed the ſame,  
embraced & bathed it with the  
teares which abundantly iſſued  
out of her pitifull eyes.

2 Then cal to mind the lamen-  
table words which his mother  
ſpake,

vpon the passion.

spake, when she saw that blessed body of his so scourged, wounded, and ill handled, the which she with so great loue and reuerence had brought vp, whose words & sighes were inough to breake with cōpassion the hart of any that heard them.

3 Remember also the lamentable playnt which other deuoute men & women made that were there p̄sent, and chiefly of that welbeloued disciple John, and Magdalen which helde & clipped fast the fēete of her swēte master, not satisfying her selfe y<sup>n</sup>ough in kissing and washing them with her pitifull teares.

The

## Meditations and prayers

### ¶ The prayer.

**O** My most merciful father and my god, who shal giue water to my head, and a fountayne of teares to mine eyes, that I may bewaile the paynesfull death of my sweet redeemer both day and night, & celebrate his holy exequies together with that deuout companie whiche with wofull playnt did celebrate the same? **O** who may giue me an hoate burning hart woorthily to praise thee, and thanke thee for the ineffable benefite which thou hast done for me, in that thou hast vouchsafed that thine onely begotten sonne should leese his life to



vpon the passion.

to giue me life? Whom would  
it not amaze to see this thy vn-  
speakable charity, that for to re-  
deme a vile slaue, wouldest giue  
to death thy dearly beloued son?  
All the Angelicall spirites do  
laude & prayse thee, so that I nor  
all men in the world know nor  
yet are able to thanke thee, nor  
yet vnderstand thy so gret mer-  
cy. And because I haue no tong  
able to do it, as it ought to be, I  
pray thee of thine infinite good-  
nes to graunt me an heart that  
may take compassion and feele  
in part that which thy most bles-  
sed mother felt, when she beheld  
and saw those greuous wounds  
and

Meditations and prayers  
and scourgings of her and thy  
most louing sonne. Geue me  
therfore, O Lorde, teares in a  
bundance, that I may bewayle  
with her his death, & also weepe  
for that which was the occasion  
therof, and that was my sinnes,  
the which I pray thee for y same  
thy sonnes sake, that thou wilt  
pardon me, and for the time to  
come to preserve me, that I of-  
fend not in the same agayne,  
but alwayes hate and ab-  
horre my sinnes and  
wickednesse.

Amen.

Et

vpon the passion.



*Et florum nimbo, fusisq; lignoribus ungunt :  
Vncta q; candenti sindone membra tegunt.*

How

Meditations and prayers  
How the blessed body of Christ  
was anoynted and dressed  
to the buriall.

Meditations thereof.

- 1 When night drew neare, S.  
John, Ioseph, and Nicodemus,  
(as it maye be godly thought)  
prayed our Lady to geue them  
leauē to annoynt the most ble-  
sed body of her sonne: who a-  
gréed to their godly request, al-  
beit that she vnderstoode that  
there was an other pzincipall  
annointing, that is, that he was  
annointed of his diuinitie, with  
the which he was vnited.
- 2 Consider with what great deu-  
otion

vpon the pafsion.

uotion and reuerence that moſt diuine body was anoynted, and how many ſighes & teares they ſhed euery one that were preſent thereat, in ſeing him ſo wounded and pitifully handled, and ſpecially beholding thoſe five principall wounds worthy of ſo great compaſſion.

3 Conſider that when the bleſſed body was annoynted, they decently wounde it in a white ſheete they brought with them, and couering his ſaid body with a fine launde, ſo ſhowde it vp to be buried, according to the maner of the Iewes.

The

## Meditations and prayers

### ¶ The prayer.

**M**<sup>y</sup> soule blesseth thee, O most  
louing Iesu, and all the po-  
wers within me geue thanks  
& prayse to thy most holy name  
for all thy works, which I con-  
fesse to be most worthy of all  
prayse and blessings: But speci-  
ally I prayse and magnifie thee,  
for that thou hast accomplished  
and finished that so highe and  
heauenly worke of our redemp-  
tion, on whiche my saluation  
and life dependeth. I also adore  
and worship thy precious body,  
with the which it hath pleased  
thee to suffer most greuous tor-  
ments



vpon the passion.

ments, and seing thou my Lord  
and God wast content to accept  
that deuotion and pietie of thy  
friēds, that came to do thee their  
seruices, and wast cōtent being  
dead, that thy body should be an-  
noynted with those materiall  
oyntments which they brought,  
of the which thou hadst no neede  
at all, because thou wast preser-  
ued from all coꝝruption with  
the swēte balme of thy diuini-  
tie. I beseeche thy clemencie,  
that thou vouchsafe to graunt  
me that pietie, that charitie,  
and those teares of deuotion,  
that I may be able to annoynt  
thee spirituallye, whiche is  
S. J. the

Meditatiand prayersons  
the vnction that is wonte to bee  
most acceptable to thy maiestie.

Vouchsafe also my Sauour,  
to imprint in myne heart those  
fiue most holy woundes, whiche  
maye bee at all tymes my com-  
fort, my medicine, the tower of  
my fortreffe, my refuge & sanc-  
tuarie more sure and safe, then  
those Cityes whiche in the olde  
lawe were appoynted for of-  
fenders to runne vnto and saue  
them selues: And that by mea-  
nes of them I maye escape,  
what tyme it shall please thy di-  
uine iustice to punish me for my  
sinnes. Amen.

Condi-

v pon the palsion.



*Conditur, ah, cumulo mundi mihi conditor in quo  
Vnica spes hominum conditur vna salus.*

S.y.

How

meditations and prayers  
Howe Christ was put into  
the graue.

Matters of meditation.

1 Howe that most sacred body  
was caried & put with due re-  
uerence of Ioseph in a newe  
sepulchre or graue, the which  
was nere to the place where he  
was crucified. And here you  
may call to minde also the mul-  
titude of sighes and abundance  
of teares of his most sozrowfull  
mother, and of those holy per-  
sons that were there pzent.

2 Consider the extreme pouer-  
tie of the king of heauen and of  
earth, who when he was dead,  
had not any place where to rest  
his

vpon the passion.

his head, but after death was buried in the sepulchre or buriall of an other.

3 Then finally consider howe loth and greuous that sorrowfull mother was, to depart from the sepulchre where her trespasse was left and layde, and the dolefull desolate sadnesse she felt, seeing her selfe depriued from his ioyful company, vntil his rising agayne, whiche she looked for with a stedfast fayth.

¶ The prayer.

A L thy works, O my God and lord Christ Iesu, be holy, perfect, & wrought by infinite wisdom, for y<sup>e</sup> which without ende

S. iij.

A

## Meditations and prayers

I laude, giue thanks & prayles  
to thee, and specially for thy ho-  
ly passion, death and buryall.

For euen as when the worke of  
the creation of the worlde was  
finished, the scripture saith thou  
diddest rest and ceasse from crea-  
ting anye more thinges : so also  
now the great worke of the re-  
demption of man beeyng also fi-  
nished, thou tookest thy rest and  
dyddest ceasse from suffering a-  
ny more, and wouldest that thy  
blessed body vnited with thy di-  
uinitie, shoulde remayne closed  
within the sepulcher : thy moste  
blessed soule vnited with the  
same Diuinitie, in meane time

Dis



vpon the passion.

discending to visite and comfort  
with thy presence & glozy, those  
holy fathers thy great friendes,  
the which with vnspeakable de-  
sire looked for that day.

Blessed and prayesd for euer  
be thyne infinite mercie, power  
and wisdom: the which stret-  
cheth ouer all, and disposeth all  
thinges sweetely. For the which  
I praye thee to open the eyes of  
my soule, that I may learne to  
know, loue and reuerence thee.  
Geue mee also my redæmer,  
plentie of teares of compassion  
with the which I maye accom-  
panie thy moste sorrowfull mo-  
ther who at this tyme remay-

S. iij.

ned

Meditations and prayers  
ned sole and desolate beway-  
ling with great affection which  
shee felte for thy death and ab-  
sence, vnto the time that thou  
camest agayne to wype alwaye  
those pitifull teares which ran  
downe her reuerende face. I  
desyre also and praye thee to  
graunt me a cleane harte, voide  
of all corruption of sinne, where  
as in the lyke Sepulcher, not  
of harde stone, but of tender  
fleshe and lounge, it may de-  
light thee to rest, vntyll the time  
thou vouchsafe of thy mer-  
cie to bring mee eter-  
nall rest. Amen.

Mortis

pon vthe passioꝝ.



*Mortis victor adest, animis comitatus ab orco,  
Ne tumulto hanc matres querite, vivus abire.*

The

Meditations and prayers  
The glorious resurrection of  
Christ our Sauour.

¶ Poyntes to meditate vpon.

1 First consider how that when  
the most blessed soule of Christe  
had been in Lymbo & comforted  
those holy fathers, and brought  
them frō thence: the sonday morn-  
ning it did returne againe and  
vnite it selfe with his most ble-  
sed bodye, & caused it to become  
glozious, resplendent, immortal  
and impassible, and so with the  
diuine power, & those glozious  
indolmēt's which it communi-  
cated to the body, it rose vp out  
of the place where it lay, the se-  
pulcher or graue remaining fast  
that

vpon the passion.

Shut and closed.

2 We may also thinke, that the first thing he did , being raised from death, was to visite his beloued mother , which with so many teares, sighes & sorowes, missed him and looked for him. All which griefes were turned into incomparable ioyes & gladnes , with the glorious sight of her sonne , raised agayne from death to life.

3 We may also meditate howe he firste appeared vnto Magdalen before the other, who when she knew him, she was greatly comforted : and likewise vppon his other apparitions as vpon  
this

Meditations and prayers  
this daye, as when he shewed  
himselſe and appeared to the de-  
uoute women which went to  
the ſepulcher, and after to his  
Disciples goyng towardeſ the  
caſtle of Emmauſ.

¶ The prayer.

Thy name be bleſſed without  
end, moſt ſwæte Jeſu my re-  
deemer, for that after the tem-  
peſt of thy paſſion, there is come  
the faire bright day of thy gloꝝy:  
& to the night of ſorowes and  
teares for thy death, the feſti-  
uall & ioyful day of thy resurrec-  
tion doth ſuccæde. For the one &  
for the other, I giue prayſe and  
thanks to thee, as for the one and  
for



vpon the passion.

for y other I am debtour to thee:  
bicause thou wouldest dy for my  
sinnes & rise again for our iusti-  
fication. And therefore it is iust,  
that they which do suffer & wepe  
with thee in thy sorrowfull passi-  
on and death, should also in thy  
glozyous resurrection reioyce  
with thee & thy most blessed mo-  
ther. Who according to the mea-  
sure of hir anguiste & sorowes  
passed, hath receiued the ioyes &  
consolatiōs of this day present.  
And what tongue may suffice to  
expresse that vnspeakeable glad-  
nesse which hir hart felt, when  
she sawe thy glorious rising a-  
gaine, and the darknesse of thy  
passion,

Meditations and prayers  
passion, turned into such beauti-  
full clerenesse, thy shames & re-  
proches into glozy, thy wounds  
into such beautie & brightnesse?  
When she did consider that now  
the stormy winter of thy perse-  
cutions was past, & the waters  
of the fludde of thy sorowes ceas-  
ed, & that there should be now  
no more Pharisees to accuse thee  
nor Judasses to betray thee, nor  
Pilates to iudge or condemne  
thee, nor death to haue might &  
power ouer thee? If Iacob did so  
much reioyce when hee vnder-  
stood, that his sonne Ioseph whō  
he beleued to be dead, was a liue  
and did rule ouer all Egypt: how  
great

vpon the passion.

great may we thinke the ioy of  
thy glorious mother to be, when  
hauing sene thee dead, yea and of  
such a death, did see thee alyue a-  
gaine, a vanquisher of death, tri-  
umphing ouer the diuell & hell,  
Lorde of heauen and of earth?  
Wherefore I beseech thee my hea-  
uenly king, that I calling to re-  
membzance this great triumph  
& gladnes of thy blessed mother,  
thou wilt giue me grace to hate  
all other vaine pleasures and  
worldly consolations, whiche  
may separate me frō thee. Graūt  
me Lord I pray thee by thy holy  
resurrection, that my soule may  
rise againe with thee, by the life

or

Meditations and prayers  
grace, and that I dye no more  
by the death of sinne: so that I  
may by thy mercy hereafter rise  
agayne glorious in body and  
soule, and come to reigne  
with thee eternally  
in glory. A  
men.

FINIS.

Laude, Honour, and Glory, be  
fo2 euer to Iesu Christ our  
Redeemer, which suffe  
red, dyed, and rose  
agayne. A  
men.

